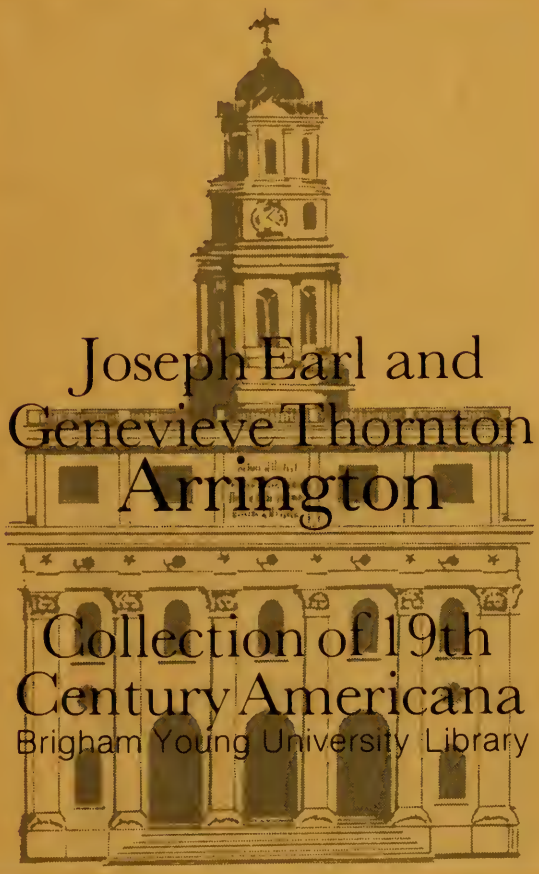




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THE ODD FELLOWS MANUAL



BY REV. A. B. GROSH.

PHILADELPHIA

H. C. PECK AND THEO. BLISS

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THE

ODD-FELLOW'S MANUAL:

ILLUSTRATING THE

HISTORY, PRINCIPLES, AND GOVERNMENT OF THE ORDER, AND THE INSTRUCTIONS AND DUTIES OF EVERY DEGREE, STATION, AND OFFICE

IN

Odd-Fellowship;

WITH

DIRECTIONS FOR LAYING CORNER-STONES; DEDICATING CEMETERIES, CHAPELS, HALLS, AND OTHER PUBLIC EDIFICES; MARSHALLING FUNERAL AND OTHER PROCESSIONS; FORMS FOR PETITIONS, REPORTS, ETC.

ALSO,

Odes, with Music, for Various Occasions.

EMBELLISHED WITH NUMEROUS ENGRAVINGS OF THE EMBLEMS, ETC.

BY

REV. AARON B. GROSH,

P. G. IN LODGE NO. 164, AND P. C. P. IN ENCAMPMENT NO. 17 OF NORTHERN NEW YORK, LATE G. CONDUCTOR IN THE R. W. GRAND LODGE OF PENNA. AND P. D. D. G. PATRIARCH OF THE R. W. GRAND ENCAMPMENT OF PENNA., BERKS DISTRICT.

PHILADELPHIA:
H. C. PECK & THEO. BLISS.
1852.

OFFICE OF THE GRAND MASTER, R. W. GRAND LODGE OF NORTH. N. YORK,

CITY OF UTICA, July 31st, 1852.

To all to whom these Presents shall come, Greeting:

KNOW YE, That, reposing special confidence in the ability, discretion, and integrity of our well-beloved brother, P. G. AARON B. GROSH, we do hereby grant him our permission to publish a book he has written and entitled the "Odd-Fellow's Manual;" being confident he would publish nothing therein contrary to the laws and usages of the Order, derogatory to its dignity, or subversive of its welfare.

In witness whereof I have hereunto affixed my hand and the Seal of the Grand Lodge of Northern New York, the day and year first above written.

(Signed,) DEXTER GILLMORE,
Grand Master.

Entered according to Act of Congress, in the year 1852, by
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TO

Henry S. Patterson, M.D.

Past Grand Master of the R. W. Grand Lodge of the I. O. O. F. of Pennsylvania, and late Grand Representative from the same to the R. W. Grand Lodge of the United States.

Dear Sir and Brother:

This book owes so much to your friendly aid and counsel, that it seems to claim a dedication to you. The Fraternity you have so profitably served in various offices, and with so much ability, zeal, and courtesy, seem to ask it also. And my own heart, pleased at the opportunity for thus declaring my high esteem and affection for you as a man—an Odd-Fellow—a Christian, in private as in public life, responds to the justice of the claim. I therefore gratify an honest pride in dedicating it to you, and in thus publicly subscribing myself,

Very gratefully,

Your much obliged

Friend and Brother,

A. B. Grosh.

Fort Plain, N. Y., June, 1852.

ENDORSEMENT OF THE MANUAL

BY THE GRAND REPRESENTATIVES, OF THE SESSION SEPTEMBER, 1852.

THE undersigned members of the Grand Lodge of the United States at its Annual Session, 1852, hereby recommend to the brethren at large, the Manual of Odd-Fellowship of Bro. P. G. A. B. Grosh, as a complete and faithful history of the Principles, Instructions, Work, and Organization of the order. It is full and accurate in its details, harmonious in conception and execution, and its instructions may be confidently relied upon as correct. It is a work that should be in the hands of every brother desirous of having an intelligent comprehension of Odd-Fellowship.

Maine.
WM. R. SMITH,
C. C. HARMAN.

New Hampshire.
TIMO. G. SENTER,
STEPHEN H. SIMES,
J. C. LYFORD.

Vermont.
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ANDRE FROMENT.

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JAMES M. CASSADY.

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GEORGE SLIGO,
JAS. B. RUPLE,
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Maryland.
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South Carolina.
R. W. SEYMOUR,
JOHN A. GYLES.

Georgia.
EDWARD S. KEMPTON,
LUTHER J. GLENN.

ENDORSEMENT OF THE MANUAL.

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C. R. HANSFORD,
N. G. SHELLY.

Mississippi.
WILLIAM CRUTCHER,
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Louisiana.
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J. CRICKARD.

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Kentucky.
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I. D. WILLIAMSON

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W. D. McCORD.

THOMAS WILDEY, P. G. Sire.
JOHN SESSFORD, Jr., Grand Marshal.
GEO. S. MORRIS, P. G. M. of Pa.
WM. H. WITTE, P. G. M. of Pa.
W. G. WILLIAMS, Grand Master of Ohio.

I have critically examined the Odd-Fellow's Manual prepared by Bro. Grosh, and am happy to say that it meets my approval, and would cheerfully recommend it to the Brethren of the Order.

J. M. WILLEY, P. G. M. of Connecticut,
and G. Chaplain of Grand Lodge U. S.

It affords me pleasure to say I believe it to be by far the best work on Odd-Fellowship ever published. Every Odd-Fellow who takes any interest in the Order should have a copy. I will aid in its sale to the utmost of my ability, being confident that every one who purchases a copy will be benefited thereby.

ALEX. E. GLENN, G. Sec. of Ohio.

We have examined with much gratification the "Odd-Fellow's Manual," prepared by Bro. A. B. Grosh, and confidently recommend it to the brethren as a work well calculated to enlist their attention, and at the same time guide them to the truths which are inculcated by the principles of our Order.

WM. CURTIS, Grand Secretary G. L. of Pa.
WM. ENGLISH, P. G. No. 154.

PREFACE.

A FEW remarks will inform the reader why I prepared this book, and what were my supposed qualifications for the work.

I was initiated in Oneida Lodge, No. 70, at Utica, N. Y., September 8th, 1842. The nearest Lodge, on the one hand, was at Rochester—on the other, at Schenectady. Few of the members knew much more of the principles, usages, and workings of the Order at large than myself. Periodicals and other publications of the Order were almost unknown among us. The Lodge itself was a new one. As I had ever been everybody's clerk, I was often consulted in various difficulties, and called on for aid with my pen on matters quite beyond my depth. Often and sadly, as I passed onward through the degrees, and through the chairs, did I feel the need of such a Manual as that I now present to my brethren of the Order.

Twice I named the preparation of a Manual to my friend, Rev. E. H. CHAPIN, (then, or shortly after,) the Grand Master of the R. W. G. L. of Massachusetts. Other more pressing matters prevented his engaging in it. I named it afterward to other able brethren, but also without effect.

As years rolled over me, my station being among the *working men* of the bodies to which I was attached, I gained experience and found able counsellors, and from time to time fur-

nished such items as I deemed useful to the fraternity for publication in the "Golden Rule," the "Covenant," and the "Ark." As these were generally copied by other papers, sometimes with commendation, even when their author was unknown, I supposed them approved.

Thus gathering experience and materials, with no particular view to making a book, I was urged by several distinguished brethren to prepare a full and complete Manual for the Order. I have done what I could to gratify their wishes.

The First Part is for the general reader. Yet it may furnish needed information for not a few members of the Order.

The Second Part is for Odd-Fellows only. Yet those out of the Order may there learn what we are obligated to perform, and may, perhaps, read a page of duty to guide themselves.

The Third Part contains ceremonials for all public occasions of the Order, with suitable brief Addresses, Invocations, Prayers, Responses, &c., which may be interesting, perhaps even profitable, to all.

Appendix A and B contain Odes and Music for various occasions, and blank Forms prescribed by our Grand Bodies, besides others, which are useful in the transaction of the business of our Order.

The whole is arranged so as to commence with the inquirer merely, and proceeds, in regular succession, to instruct and direct all in their duties as Odd-Fellows, and Committee-men, and Officers, from the initiate up to the highest degree and highest office in the Order.

In all this I have not wrought alone. Professor PATTERSON has so materially assisted me in the preparation of the vari-

ous ceremonials, that the credit of this portion of the work is in a measure due to him. He has, moreover, carefully examined and approved the entire work. To WILLIAM CURTIS, Esq., for many years the well-known, efficient Grand Secretary and Grand Scribe of the R. W. G. L. and G. E. of Pennsylvania, I am also indebted for judicious counsel and criticism in preparing the work. To several others I owe gratitude for kind suggestions; and I have freely copied not a few extracts from the essays of my colaborers in our periodicals. But the written as well as the unwritten work of the Order I have considered sacred from revelation. A few quotations it has made from prior sources, I have felt at liberty to use from the same fountains; also a few phrases which, by frequent quotation in orations, &c., have become common property. But beyond this I have not advanced. Yet every doctrine, principle, and precept it enjoins will be found here in regular order, mingled with a few additional remarks of my own, where I deemed them peculiarly appropriate.

The Publishers, as will be seen, have spared no pains or expense to clothe and present the work in beauty and grace. Mr. CROOME, the distinguished designer and engraver, has exceeded his former efforts in this line. And the results of all these combined cares and labours form this book. It is thus respectfully submitted to our noble, benevolent, and discriminating Fraternity, to test its value, and measure out to it the share of approval it merits.

A. B. GROSH.

FORT PLAIN, N. Y., June, 1852.

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PART FIRST.

Matters External to the Order.

CHAPTER I.

HISTORY OF ODD-FELLOWSHIP.

§ 1. *Origin and Uses of Secret Societies.*

The earliest records of human history furnish proofs of the existence of secret associations among nearly all the nations of the earth. They have everywhere accompanied, if they have not advanced, civilization, and been the conservators, if not the promoters, of religious, scientific, and political truth.

Picture-writing, and afterward hieroglyphics or abbreviated symbols, were at first the only means men possessed of recording doctrines or events, or discoveries in science and the arts. And as nearly all learning was confined to the priesthood and royal family of each nation, these hieroglyphics readily suggested, if they did not constitute an exclusive art by which they communicated with each other, and handed down to their successors those doctrines, discoveries, and state secrets which they deemed it improper to disclose to the world. Hence in nearly every nation—in Egypt, Assyria, Greece, Rome, Gaul, Germany, and Britain—religious mysteries were the foundation-doctrines, and the priesthood were the founders of secret societies. Even the

rites of religious worship were, in most cases, but *acted* symbols—speaking of common religious ideas to the multitude, but conveying deeper meanings to the initiated eye.

That these early societies were often perverted and grossly abused, is readily admitted. But that furnishes no argument against their proper use. All associations have been corrupted or perverted. Written language is abused every day—the tongue itself is an unruly member, breathing not only prayers to God, but curses on our fellow-man—yet no one, for that alone, would doom society to solitude and silence, or abolish pen and press forever.

On the contrary, the vast utility of ancient secret associations of priests, philosophers, and patriots in advancing religion, conserving literature, art, and science, and in ameliorating the condition of states and communities, has commended them to the imitation of the wise and good in all subsequent ages of the world. Christianity availed itself of the principle in its early progress. When the iron heel of the bigot and tyrant was raised to crush the springing germ into the dust, it was removed into privacy and was nurtured in secret until the storm was overblown, or its strength was increased to endure the tempest. Says one, whose opposition to Romanism is undoubted: "No instructed man can deny that the Roman Catholic Church presents one of the most solemn and majestic spectacles in history. The very arguments which are employed against its rites, remind us of the mighty part which it has played on the theatre of the world. For when we say that the ceremonies of its worship, the decorations of its altars, and the evolutions of its priests, are conceived in the spirit of Heathenism, how

can we forget that it was once the witness of ancient Paganism, the victor of its decrepit superstitions, the rival, yet imitator of its mythology? When we ask the use of the lights that burn during the mass, how can we fail to think of the secret worship of the early Christians, assembled at dead of night in some vault, beyond the eye of observation? When we wonder at the pantomimic character of its services, its long passages of gesticulation, are we not carried back to the time when the quick ear of the informer and persecutor lurked near, and devotion, finding words an unsafe vehicle of thought, invented the symbolical language which could be read only by the initiated eye?"* That which has proved so beneficial, though now it has ceased to be appropriate, or been corrupted, may well be imitated, and superseded by that wherein is life and purity.

The Albigenses, Waldenses, Cathari and other early Reformers, during the long persecutions of the Papacy, prior to the Reformation, also found in secret association, remote from the eye of the persecutor, safety in worshiping God. And all through the dark night of feudal ages, the various mechanic crafts and guilds, and other secret associations, kept the feeble light of knowledge, virtue, and freedom, glimmering amid the surrounding gloom of semi-heathen darkness, until the world at large, awakening from its leaden sleep, lit its thousand torches at the hardly preserved tapers, and threw the blaze of a general revival of religion, letters, arts and sciences, once more over our benighted race.

And since that revival, similar associations have aided no less in speeding onward the flood-tide of civili-

* Martineau's "Rationale of Religious Inquiry," Lecture II. p. 19

zation, humanity, and freedom, to its present full-flowing progress. The reform that has swept away doctrines and institutions of Error and of Wrong, grown hoary with ages of general acknowledgment and reverence, replacing them with the True and the Right, has oft been nourished in the silent secrecy of a few chosen souls, until it gained strength to go forth boldly and grapple successfully with the monster errors and giant vices of the age. And the revolution that, in a few days, overturned thrones and banished tyrants, replacing the one with better institutions, and giving the abused powers of the other into rightful hands, frequently gathered its earthquake-power in the privacy of isolated circles, which met to pray and deliberate for their country's welfare, and separated to spread abroad the light and strength which Heaven gave the few, to direct the minds and nerve the arms of the many.

We may be told, however, that error, vice, and diplomatic despotism have also had their secret organizations—even a "*Holy* Alliance!" True; so also have they had their *public* meetings and *national* congresses. Shall we reject the latter also, because bold, bad men have used openness and publicity for evil purposes?

Among so-called secret societies of modern times, we know of none that has excelled the beneficent influence of Odd-Fellowship, within its own pale, in relieving the sick and distressed, and especially in *preventing* suffering and poverty in the families of its members. Nor is there one whose measures of relief and benevolence have been more generally copied than those of this "friendly Order;" and seldom, if ever, (astonishing as it is in this age of improvement,) with any important addition enhancing their efficiency.

An institution manifesting so much influence, per-

forming so much good, preventing so much evil, and increasing so rapidly and widely its numbers and its power, may well attract public attention, and excite a laudable desire to know its origin, progress, principles, resources and measures, its aims and objects.

§ 2. *Antiquity of the Order.*

A love of mystery and blind veneration for antiquity has induced most associations to claim an origin traceable to the remotest ages of the world. There have not been wanting well-meaning Odd-Fellows to render that doubtful service for our Order. Confounding *principles* with the *institution* embodying them, they have claimed equal antiquity for both. And similarities which can easily be found between the modes of initiation and other ceremonials of ancient associations and those of our own Order, have been triumphantly appealed to, in proof of the unwarranted assumption. And even where such likeness could not be found, it was easy to draw upon imagination for facts, and cover modern inventions with a seeming rust of ages.

A brief enumeration of some of these fabulous histories of our Order may serve to guard the unwary against further imposition. The greatest exertion of tradition was to make our great forefather, Adam, the founder of our Order. Prying Mother Eve was probably excluded, and all her daughters with her! Grand Sire Wildey, during his visit to England, in 1826, procured an emblem from one of the Lodges there, representing Adam laying the foundation-stone, which emblem he presented to the Grand Lodge of the United States.

Another tradition declares the Order to date from an ancient society among the Jewish priesthood, founded

by Moses and Aaron. Another traces it up to Egypt, in the days of Abraham, safe among the shadows and marvels of that wonderful land. And another still, on the testimony of a Scotchman, in 1840, represents it as having originated among the Roman soldiers, during the reign of Nero, A. D. 55. Whether the witness was present, or what documents he possessed in proof, is not stated. "At that time," he gravely says, "they were called *Fellow Citizens;* and the present name was given them by Titus Cesar, A. D. 79, from the singularity of their notions, and from their knowing each other by night and by day; and for their fidelity to him and their country, he not only gave them the name of Odd-Fellows, but at the same time, as a pledge of friendship, presented them with a dispensation engraved on a plate of gold, bearing different emblems—such as the sun, moon and stars, the lamb, the lion, the dove, and OTHER *emblems of* MORTALITY!" It is a great pity that this golden charter was not preserved along with that emblem representing Adam laying the foundation-stone! Some accounts represent this Roman *Military* Order as constituted of early *Christians*, notwithstanding the fact that the early disciples of Jesus preferred martyrdom to service in the legions of Rome.

Another tradition has crossed the Atlantic, that the Order originated, or at least was known, among the Goths, Huns, Scandinavians, Suevi, and Moors—that it was established in Spain in the fifth century; in Portugal in the sixth century; in France in the twelfth century; whence it was carried to England by John De Neville and five knights of France, who formed a "Loyal Grand Lodge of Honor," which remained until the eighteenth century, when it changed its organization into a Union of Lodges of Odd-

Fellows, known as the Ancient or London Order—from which came our present Orders. These gross, baseless, and contradictory fables, after repeated ineffectual calls for testimony, have been utterly discarded as proofless and absurd, by the Grand Lodge of the United States.—*See Journal*, Vol. I., pp. 336, 337.

James L. Ridgely, Esq., P. G. Master, and at present and for many years past the G. Corresponding and Recording Secretary of the Grand Lodge of the United States, in his Boston Oration, June 19th, 1845, after dwelling on the antiquity and divine origin of human fraternity, (our foundation-principle,) publicly declared:—

"I know that it has been not unusual, on occasions like the present, to claim for Odd-Fellowship affinity with secret institutions which had their origin in periods of time when the passions of men were fiercest, and the midnight of idolatry overshadowed and blighted the promptings of the human heart. *I am here to repudiate such associations.*"

"Although we may discover a similitude in the fact of initiation, in rites, ceremonies, and in gradations of degrees, between those institutions and Odd-Fellowship, we will find no traces of the principles of fraternity, which distinguish eminently our affiliation."

"Odd-Fellowship invokes not the aid or sanction of such ages to consecrate its principles; and if, in truth, these could be summoned to attest its antiquity, they would rather awaken just indignation against its character, than serve to commend its merits to an enlightened public opinion. Dismissing therefore, and I hope for ever, the Oracles of Egyptian or Grecian philosophy, and the still more absurd pretences which would discover the sources of Odd-Fellowship in the

Roman Camps; and assuming that its benign *principles* have been drawn from the image reflected upon man in his creation, let us turn to a truthful narrative of the origin of Odd-Fellowship, and its capacity to compass the brotherhood of man."—*Golden Rule for July* 12, 1845, pp. 43, 44.

§ 3. *Origin in Great Britain.*

The origin of Odd-Fellowship as an *institution* is involved in obscurity. When the small stream first issues into the light of history, it is very humble also. The Nile, though known ever since the days of Joseph, has not yet had its sources discovered by Europeans. In 1788, as we learn from the Biography of James Montgomery, the Poet, he wrote the song (which will be found in Appendix A) begining

> "When Friendship, Love, and Truth abound
> Among a band of brothers,"

for a society of London mechanics and laborers, bearing the motto of our Order, and presumed to be a Lodge of "Ancient and Honorable Loyal Odd-Fellows." All beyond that date is mere conjecture or proofless tradition. It is unknown whether our then recent revolutionary struggle for independence, or the more ancient teachings of the Bible, suggested the Fatherhood of God, and consequent equality and fraternity of man, as the foundation-stone of the Order. Nor can we trace the steps by which the measures of mutual relief in sickness and distress, and provision for burial of the dead, and care for the orphan and widow, grew up among them.

But knowing that it was an institution originated by

common circumstances of want and providence, and cemented by social feelings frequently indulged until they warmed into a fraternal glow, we can readily imagine how great principles would be suggested, and measures for carrying them out be successively improved.

They were toiling laborers, in a land and under a government where hard-handed industry is less esteemed than here; where distinctions of rank and wealth are greater than we have ever known. Their daily labor barely sufficed to procure them daily bread. When sickness came, gaunt and terrible want was not far off. When calculating wealth refused them the privilege to toil for bread, they lacked means to seek employment elsewhere, and support their families meanwhile. When on the bed of disease or death, none could spare time to smooth the creased pillow, or moisten the fevered lips, or speak calmness to the delirious mind. When they looked forward to the close of this "fitful, feverish" life, beyond it was only a pauper's coffin to be pressed into, a pauper's grave into which to be huddled out of sight, without a breathed prayer over the dead, or a whispered text of hope and consolation for the living. And for the surviving partner and bereaved children no future was presented, but trundling them from parish to parish, until they were thrust into the vice and infamy of the almshouse; or, perhaps, thrusting them into the streets, to grow up beggars or criminals, if they did not earlier perish in the gutter! Such were, most probably, the circumstances and prospects of not a few who commenced our Order, devised its first crude measures of relief and burial of the dead, and based the whole structure on the Fatherhood of God and the Brotherhood of man.

Feeling that Rank and Wealth would degrade them if they could, they resolved to support and aid each other, and to contribute weekly a portion of their scanty earnings for that purpose.* Feeling also how sectarian and party strifes had estranged men from each other, and rendered them powerless and abject by such divisions,

* "In early times, as has been stated, brothers were helped by penny subscriptions gathered in the following manner, viz.:—Whenever a brother attended a Lodge, he handed a penny to the Secretary. No matter to what Lodge he belonged, the visitor and the member alike paid the penny contribution. This practice was invariably observed on entering a Lodge. Then, if the wants of a sick or needy brother required assistance, the Lodge by vote appropriated such a sum as the exigency of the case demanded. If out of employment, he was furnished with a card and sufficient funds to reach his nearest destination, [or the next Lodge.] If he was not successful there, the brothers in that place provided for his further progress, and thus they continued to travel until they found employment, and then they deposited the card in some Lodge in the same vicinity."—*Odd-Fellow's Keepsake*, p. 142.

"In the old country, another practice obtained, to wit:—When the wants of a sick or distressed brother went beyond the small amounts that the penny contributions furnished above the Lodge expenses, word was sent to other Lodges that a collection would be taken up, when usually a sufficient number of copper consolations were collected to relieve the immediate and pressing wants of the needy and sick. It was not unusual, in such cases, for a Lodge in a body to visit the Lodge calling for aid, and sometimes hundreds would go purposely to give their contributions, and continue to go until the exhausted funds of the Lodge calling for aid, were recruited. This act of generosity was reciprocated with a praiseworthy promptitude."—*Ibid.* p. 143.

This voluntary penny contribution was, it is believed, first superseded in this country, by the present more reliable and less objectionable system of stated weekly dues and stipulated benefits—making *donations* only on special occasions. The present system was commenced by the Lodges in Baltimore, about the year 1825.—A. B. G.

they excluded all such topics and distinctions from their meetings, and resolved only to know, to labor for, and to love each other as *men*—as BRETHREN.

§ 4. *Convivial Practices.*

At that period (and is it not too much the case at *this?*) convivial practices were common everywhere, among *nearly all* associations and gatherings of men. But especially in Great Britain, all social and moral societies, even vestry, presbyterial, and other church meetings for business, were stimulated freely with intoxicating drinks and the fumes of tobacco.*

We need not wonder, therefore, that Odd-Fellows, at that early day, were addicted to practices which greater light, and a purer morality, *now* declare to be "inconsistent with our laudable profession." Meeting, as they did, in public houses of not the most select character, the only places open to men of their humble pretensions and limited means, the beer-mug, the pipe and the toast, circulated freely, as the song and jest excited their mirth and hilarity; until, by frequent repetition calling for increased indulgence, it is no wonder that the noble objects of their meetings were too frequently made but secondary to mere sensual gratifications. The wonder is, not that those early

* Even so late as 1835, Rev. Heman Humphrey, D. D., President of Amherst College, Mass., gave a discouraging view of the habits of clergymen and church members generally in Great Britain. He says, quoting from another, "in some presbyteries, (in Scotland,) the presbyterial dinner is furnished with liquor by fines imposed on various occasions," and paid by the clergy!—*See Foreign Tour*, Vol. 2, pp. 5–32.

Lodges were so greatly convivial clubs, but that they did not become *merely* such.*

* We give a specimen or two of the songs said to have been sung in those early Lodge meetings, that the reader may see *the moral progress of the Order*, by comparing them with the Odes and Songs in use at the present day, as given in Appendix A.

The following is said to be a chorus:—

"Then let us be social, be generous, be kind,
And let each take his glass and be mellow;
Then we'll join heart and hand, leave dissension behind,
And we'll each prove a hearty Odd-Fellow."

And the following is said to have been a long-standing favorite:—

"Oh what pleasure for to meet
With friends so blithe and jolly,
Who all delight for to dispel
The gloom of melancholy!
Then let us throw all care aside,
Let's merry be and mellow;
May Friendship, Love, and Truth abide
With every true Odd-Fellow.

"True Friendship is a treasure great,
As such may we regard it;
May discord ne'er our Lodge intrude,
Nor any thing retard it:
But let the song and toast go round,
And every heart be mellow;
And may our motto still be found
In every true Odd-Fellow."

A contrast no less gratifying can also be made between the General Rules and Regulations of that and a later period, and the state of the Order at this time, and especially on this continent. Fines were common *then*, for going to sleep, for getting drunk, for noisy demonstrations, and for introducing improper toasts or songs, *during Lodge meetings*. No such penalties are needed *now*, for the General Law of the Order, that "no refreshments of any kind, except water, shall

The singularity of its name, and humility of its origin, needed not these convivial practices to bring the institution into suspicion and disrepute, nor a defective organization to involve it in trouble and internal dissension. On the extension of the Order to Liverpool, the Lodges united in a more general system, under the title of "The Union Order of Odd-Fellows," having London as its seat of government. This arrangement continued until about 1809, when, after the institution of Victory Lodge in Manchester, some intelligent men perceived the necessity of reforming the convivial practices of the brotherhood, and making mutual relief and charity the main objects of their meetings. But after agitating the subject for years, they found that even the partial reform they advocated could not be effected without an entire change of the Order.

§ 5. *The Independent Order.*

A Convention of friends of reform was accordingly held in Manchester, in 1813, when several Lodges seceded in due form from the Union Order, and constituted the "Independent Order of Odd-Fellows." Under the impulse of improved practices, this new Order advanced rapidly, and soon overshadowed the rival from whence it sprang forth. In 1825 it increased the efficiency of its government by instituting a Central

at any time be allowed in the Lodge-room, or in any of the apartments or passages thereto belonging," render them unnecessary.

If those early Rules were "behind the age" to which they belonged, (which we much doubt,) the present general law in this country was, when framed, in advance of not a few of the associations of that period. Surely an institution capable of such self-reform and progress cannot be wanting in religious principle and moral power.

Standing Committee in Manchester, to govern the Order in the interim between the sessions of the Annual Movable Committee, as the Chief Lodge is termed.

But the unwieldy size of the Annual Movable Committee soon led to the assumption and abuse of power by the Central Committee, which, in turn, led to various attempts at reform, and revolutions and secessions on their failure. Hence in 1845, according to the Oration at Boston, by P. G. Master Ridgely, "there are many ramifications of Odd-Fellowship from the parent stock in England, all of which form distinct communities, holding no intercourse with each other, and each claiming to strive in the cause of human benefaction, under the banner of Friendship, Love, and Truth. Among the most prominent are the following:—The Independent Order of Odd-Fellows, Manchester Unity, (from which we derive our being,) numbering about 400,000; The Grand United Order of Odd-Fellows, Sheffield Unity; Ancient Order of Odd-Fellows, Bolton Unity; Imperial Order of Odd-Fellows, Nottingham Unity; United Order of Odd-Fellows, Leeds Unity; Imperial Order of Odd-Fellows, Paddick Unity; Independent Reformed Order of Odd-Fellows. The last, it is to be hoped, may prove what its name indicates, a Reformed Order of Odd-Fellows in England."—*Golden Rule for July* 12, 1845.

We may as well close our notice of Odd-Fellowship in Britain, here, by stating, that after the aggressions of the Manchester Unity on our chartered rights and privileges, and their repeated departures from the ancient work of the Order, had compelled us to secede from them, and declare ourselves to be, by working and usage, *the* Independent Order, that Unity made efforts to establish Lodges in the United States, subject to her

alone. She had, previously, established Lodges in Canada, and probably in some others of the British provinces in this country. But the attempt to establish Lodges in the States proved a failure, but two or three having been established, and of these none remain to the present time. The Grand United Order of the Sheffield Unity has established a few Lodges among our colored and foreign population, several in New York city, several in Philadelphia, one in Reading, Pa., one in Pottsville, Pa., and possibly a few in other places. It is believed that these have now established their independence of the Sheffield Unity, and have severed the connection between the white and colored Lodges.

Turn we now to the origin and history of Odd-Fellowship in America.

§ 6. *Origin in the United States.*

Several attempts were early made to establish Odd-Fellowship on this continent, but from various causes all successively failed. The early mode was by self-institution. Any number of Odd-Fellows united together, formed a Lodge, and received a charter from any neighboring Lodge, with power to grant charters in return. It is claimed that Lodges were started in this manner during the last century. Br. John Duncan, at the institution of Washington Lodge, No. 1, in Baltimore, said he had been initiated in a Lodge in that city, in 1802. Shakspeare Lodge, No. 1, was instituted in New York, December 23d, 1806; flourished until 1811; was heard of again in 1813; shortly after dissolved, and was revived in 1818, and continued in existence until 1822. Prince Regent's Lodge was

instituted by some Englishmen, in New York, in 1816; but its name gave it an odor of nationality, and prevented its prosperity, and it ceased. The next was Washington Lodge, No. 1, of Baltimore, in 1819—then Franklin Lodge, No. 2, of same city, in 1819—next Massachusetts Lodge, No. 1, in Boston, March 26th, 1820—next Franklin Lodge, No. 2, New York, January 27th, 1821—next Pennsylvania Lodge, No. 1, Philadelphia, December 26th, 1821. Columbia Lodge, No. 1, Washington Lodge, No. 3, and Columbia Lodge, No. 4, New York, were all instituted in 1822. These were all formed by self-institution, and those in each city were generally ignorant of the existence of those in the other cities; and even as late as 1823 some of them believed themselves the only Lodges in the United States.

But the only *successful* institution of Odd-Fellowship in this country—the fountain of our present organization—dates no further back than 1819. Thomas Wildey, a blacksmith by trade, an Englishman by birth, an American citizen by adoption, and a resident of Baltimore, inserted in the papers a call for a meeting of Odd-Fellows at the Seven Stars tavern, Second street, Baltimore. It was answered by John Duncan, John Welch, John Cheathem, and Richard Rushworth; and Washington Lodge, No. 1, was instituted, to work after the Union or London Order, April 26th, 1819. Within one month, however, its working and organization were changed to the Independent Order, and measures taken to procure a charter accordingly. The Abercrombie Grand Lodge of Manchester (the head of one of the divisions of the Order, which was merged in the Manchester Unity in 1826,) issued a dispensation, January 7th, 1820; but it never reached the Lodge.

Through the instrumentality of P. G. John Crowder, of Preston, England, who visited Baltimore late in 1819, the Duke of York's Lodge, Preston, Manchester Unity, also issued a charter, dated February 1st, 1820, which was received and formally accepted by Washington Lodge, October 23d, following. By this charter it was legally constituted the Grand Lodge of Maryland and the United States, with power to charter Lodges accordingly.

Prior to this time, there was no Grand Lodge in the country. The Past Grands of each Lodge organized themselves into a Committee of grievance and supervision, with advisory powers only; and their decisions were generally received and sustained. This Grand Charter was afterward confirmed in June, 1821, by the General Committee of the Manchester Unity, as the "Grand Lodge of Maryland and the United States," styling it "Washington Lodge of *Philadelphia*, in the *Province* of *Maryland*," and graciously allowing it a jurisdiction over "a district of *twelve miles ! ! !*"

It was soon discovered that the working of a Grand and a Subordinate Lodge under the same charter was extremely inconvenient. Accordingly, on February 22d, 1821, Washington Lodge surrendered its Grand Lodge Charter and powers to the Past Grands of Washington and Franklin Lodges; and these Past Grands granted them charters in return as subordinate Lodges only. Thomas Wildey, the first N. G. of Washington Lodge, and to whose energy and zeal much of their success had been owing, was elected the first Grand Master. At this period, the white, blue, and scarlet degrees were the only degrees of the subordinate Lodges received from England; the Covenant and Remembrance degrees, prepared by P. G. John P. Entwistle, of Baltimore, were called

"the intermediate degrees," and had not yet been adopted in England. The Golden Rule degree was conferred on P. Grands in Grand Lodge only, for a charge of seventy-five cents. The intermediate or special meetings of the P. Grands were called Grand Committees, and their proceedings required the confirmation of the Grand Lodge, in annual session, to render them conclusive.

In 1822, having ascertained that there were Lodges in Philadelphia, New York, and Boston, Washington Lodge commenced efforts to effect a general union with them. "Massachusetts Lodge" was the first to respond, by application to the "Grand Lodge of Maryland and the United States" for a charter, which was granted April 13th, 1823, and G. M. Wildey empowered to institute the same, and open a Grand Lodge also. On his way to execute this mission, he induced "Pennsylvania Lodge, No. 1," to make a similar application. At New York, also, he reconciled the divided and jarring Lodges, by inducing "Columbia Lodge, No. 4," (the only one possessing a charter from England,) to give up its charter for one from Baltimore. By this mild and prudent management, the Grand Master secured the union of all the Lodges then existing in the United States, in one system, and under an acknowledged legal head; and prevented future jealousies and strifes for supremacy.

The charters having been thus applied for and duly granted, G. Master Wildey instituted the respective subordinate and Grand Lodges as follows:—"Massachusetts, No. 1," June 9th, 1823, and Grand Lodge, June 11th, 1823; Grand Lodge of New York, June 24th, 1823; "Pennsylvania, No. 1," and Grand Lodge of Pennsylvania, June 27th, 1823.

The union of a National Grand Lodge with the Grand Lodge of Maryland, in one body, proving dissatisfactory to the Grand Lodges of the other States, the Grand Lodge of Maryland agreed to give up its complex charter to the several Grand Lodges, and unite with them in the organization of a distinct and separate Grand Lodge of the United States. After several preliminary meetings, this was accomplished January 15th, 1825, and the first annual communication held February 22d following. And thus was the union effected, and the admirable structure completed, which has since proved so effective in promoting the welfare and increasing the spread of Odd-Fellowship in this hemisphere.

§ 7. *The Order under the Grand Lodge of the United States.*

1825 to 1829—Thomas Wildey, Grand Sire. The Grand Lodge of the United States, organized January 15th, 1825, held its first annual communication, agreeably to the Constitution, February 22d, 1825, but immediately adjourned to March 30th following, when its officers were installed, and reports were received, by which it appeared that there were four Grand and nine Subordinate Lodges in connection.

Encampments were then unknown. The Patriarchal and Royal Purple degrees were received about the period of this organization. They were conferred in Grand Lodges, and on Past Grands only. The practice of introducing intoxicating drinks, under the name of "refreshments," yet common in Great Britain, had been continued in this country, and however carefully guarded, produced its usual evil effects on the character of the members and the reputation of the Order.

But the institution had now attained a permanency and efficiency which gave it control over its future actions and character. It resolved to throw off utterly this canker on its youth, and decreed that in no case hereafter should any refreshments, except water, be introduced into any of our Lodges. And from thenceforward the reputation of the Order for morality and usefulness has been steadily improving in fact and in public opinion. For at that period this prohibition was considerably in advance of other social organizations generally.

In May, 1826, the Grand Sire, duly deputed for the purpose, visited England to increase the harmony and promote a closer intercourse between the Order in both countries. He was received by the British brethren with enthusiasm, giving and receiving instruction. He taught them the Covenant and Remembrance degrees, which they at once adopted, and the Grand Lodge degree, which they did not adopt, it being deemed unnecessary in their organization. Before he returned, it was intimated to him that the Order in Britain desired to present him a gold medal as a testimony of their regard for him personally, and for his eminent services to the Order at large. With that noble and disinterested love of the Order which he had already often evinced, by expending time and money in visiting the Eastern and Middle States of the Union, to promote the interests of the Order, he at once declared that he would prefer, above all other gifts, a charter for the Grand Lodge of the United States, confirming to it the powers necessary in its present organization. This unselfish, patriotic desire was promptly granted. A charter, beautifully executed on parchment, dated May 15th, 1826, was duly presented to him through their

Grand Master, Thomas Derbyshire. That charter ratifies, grants, and confirms the former, and doth "also hereby grant, authorize, and empower the Grand Sire, Deputy Grand Sire, Representatives, and Proxies of the Grand Lodge of the United States of America to conduct the business of Odd-Fellowship, without the interference of any other country, so long as the same is administered according to the principles and purity of Odd-Fellowship." This charter was received, and duly accepted October 3d, 1826, and is the charter under which our National Grand Lodge now exists.

It is remarkable that while these proceedings, so well calculated to unite the Order in both hemispheres, were in progress, the Manchester Unity were preparing and urging onward those measures which finally sundered the two bodies. From time to time, they changed the signs and other unwritten language of the Order, without our consent, and complained if we did not adopt their alterations, and admit their members, who knew not our working. But of this severance and its causes, in another place.

The year 1827 opened with four Grand Lodges in connection, having fourteen Subordinates, of which there were four each in Baltimore and Philadelphia, and three each in Boston and New York. In November, 1827, a charter was granted for Central Lodge, No. 1, in Washington, D. C., which was duly opened on the 26th of said month. On June 14th, 1827, the Grand Lodge of Maryland instituted the first Subordinate Encampment of the Order, authorizing it to confer the Patriarchal, Golden Rule, and Royal Purple degrees on scarlet members of the Order. The year closed with four Grand Lodges in connection, having seventeen Subordinates, besides two Subordinates in the District

of Columbia. Pennsylvania, No. 1, of Philadelphia, was reported as having 568 members.

In 1828, a difficulty arose in New York. Stranger's Refuge Lodge denied to the Grand Lodge any more than advisory powers, and refused to pay its dues, or charge fees for conferring degrees. The Grand Lodge, after trying every other means to secure obedience, resorted to expulsion, and was sustained by the Grand Lodge of the United States. Stranger's Refuge Lodge applied to England for countenance, but receiving none, submitted, and was reinstated in 1829. The Grand Lodge of the District of Columbia was instituted November 24th, 1828.

1829 to 1833—Thomas Wildey, Grand Sire. This Brother, though not *strictly* the founder of Odd-Fellowship in America, is nevertheless justly entitled to the credit of being not only the founder, but the most active and efficient promoter of the Order in its present form. From the formation of Washington Lodge, in 1819, he devoted all the energies of his active mind to promote the welfare, extend the domain, and secure the success of the Order. It is mainly to his foresight, that that Lodge became the head of the Order at that early day, and thus was enabled to unite in one organization all the Lodges in Philadelphia, New York, and Boston, at the very time when rivalries and conflicting claims were driving them asunder. To his untiring energy, also, is the Order indebted for its early spread in the South and West, he having planted its banner there with his own hand. When dissension and strife crept in at a later day, though he may have erred in judgment, yet his courteous and kind persuasions seldom failed in restoring peace and harmony. To his prudence and wisdom we owe the severance of the working Lodge

from the Grand Lodge of Maryland and the United States; and afterward the separation of the State from the National Grand Lodge. And to his devotion and noble self-sacrifice does that National Grand Lodge owe her full and clear recognition by the Manchester Unity as an independent Sovereign Lodge. Whatever may have been the failings of the man or the errors of the officer, Thomas Wildey has proved himself to be a man of no common character in mind and purpose, and deserves the grateful remembrance of every Odd-Fellow in the land, for his arduous labors, and many sacrifices of time, travel, and means, to establish and prosper our beloved Order. The fact that he was elected first Grand Master of the Lodge of Maryland and the United States, and repeatedly Grand Sire of the Grand Lodge of the United States, shows the estimation in which his contemporaries held his services. Besides these tokens, at two different and later periods, a beautiful gold medal, and a service of plate valued at $500, were presented to him by the Grand Lodge of the United States, as a testimony of their appreciation of his valuable services to the Order.

In 1829, also, Degree Lodges were instituted by the Grand Lodge of Pennsylvania. Prior to this, degrees were conferred (as in Great Britain) on Sundays, in the Lodge-room, and the act was called "delivering lecture." The plan was followed by several of the State Grand Lodges—not without resistance, however, in some of them, by the Subordinate Lodges, whose charters authorized them to perform this work. Other State Grand Lodges modified the plan by the organization of a Degree Committee in each Subordinate Lodge, composed of its most experienced and best qualified Past Grands and officers. In others still, the duty of

conferring degrees was vested in the D. D. G. Masters, and Lecture Masters selected and authorized by them, in conjunction with such members of the Lodge as these latter might select as assistants. This is especially the case, even where Degree Lodges are recognized, in districts where there is but one Lodge, or where it would be inconvenient to establish a Degree Lodge.

This year also an important decision was rendered, which limited the powers of the Grand Sire to those defined in the Constitution, rejecting the analogies drawn from vague "ancient usage." "Pennsylvania Lodge, No. 1," had refused to pay benefits to a sick member, whereupon it was expelled by the Grand Lodge of that State. No. 1 then fell back upon the charter which she had received from the "Grand Lodge of Maryland and of the United States," and claimed to be the legal Grand Lodge of the State. Having a numerous membership, a majority of which followed in this disorganizing measure, and putting forth a plausible claim, she succeeded, for a time, in deceiving many into a union with her; and, unfortunately, the Grand Sire himself recognized the rebels as a legal Lodge in his correspondence with them. This recognition so roused the indignation of the State Grand Lodge proper, that at one time it very seriously meditated withdrawing from the Order, and forming a separate jurisdiction. The breach, however, was finally healed by the National Lodge deciding, as above stated, that the acts of the Grand Sire, during the recess, were unauthorized, and that "his powers are contained in the Constitution" alone. The charter of No. 1 was subsequently restored by the Grand Lodge of Pennsylvania to the obedient minority, and thus the threatening storm was finally dispersed.

Having thus carefully traced the gradual development of all the *agencies* of the Order in Grand Lodges and Grand Encampments—in Degree Lodges, and Subordinate Lodges and Encampments—and their introduction into the several States up to this period, we shall notice only the most prominent general events in the remainder of our history of the Order. We refer the reader to the List of Grand Lodges and Grand Encampments, for the dates at which the Order was introduced into each State and Territory.

About this period, the anti-masonic excitement, which arose in Western New York two years previously, spread rapidly abroad over the land. In several of the Northern States it took such general possession of the public feelings as to affect very materially the prosperity of our Order also, by the general prejudice excited against all so-termed "secret societies." In Massachusetts, the Order entirely died away. In Rhode Island, where it had just been planted, it obtained not root sufficient to grow. In New York, an unhappy dissension in regard to the place of the seat of the Grand Lodge, caused much difficulty; and, together with anti-masonic prejudices, prevented the spread of the Order. In Pennsylvania, the prejudice against "secret societies" caused a diminution of our Lodges, so that from fifty Subordinates in this State, in 1832, a decline to forty only, had taken place by 1838 and 1839. And in Delaware a decline of numbers prevented the institution of a permanent Grand Lodge, though a charter had been issued for that purpose.

At an adjourned session, March 4th, 1833, P. G. M. James Gettys, of the District of Columbia, was elected Grand Sire. The Grand Encampments had now been recognized as, and constituted independent and sove-

reign in their respective jurisdictions. The Order, generally, continued prosperous, and spreading abroad, notwithstanding its decline in some of the States, and its difficulties in others.

In 1835, P. G. M. George Keyser, of Maryland, was installed Grand Sire. Efforts were made to induce the Order in Great Britain to discontinue "all convivial practices in their Lodges," also to prevail upon them to make no changes in the general features and work of the Order, without mutual consultation on the subject, that "uniformity of action and principle might exist" between the two jurisdictions. For, by the arbitrary changes in the signs and other unwritten work of the Order, by the Manchester Unity, difficulties were increasing between the two bodies. Their members were unable to give our Lodges the requisite evidence to gain admission, though very seldom were they refused needed relief. Their complaints at home, instead of correcting the evil *there*, brought on us undeserved censure for our just refusals, and even threats of the establishment of Lodges by the Manchester Unity, in our jurisdiction. Other evils were entailed on us by our trans-atlantic brethren. They were careless in the admission of members. Their convivial practices, which had been abated but not suppressed, led them to receive men whom we could not admit to membership in our Lodges on any terms short of a reformation of character. And this, too, brought on us charges of violating the equity of fraternal faith. Again—our Lodges varied in the fees required for admission, in the amount of weekly dues, and of benefits. The British Lodges had a uniform price, usually much lower than ours. Yet the Manchester Unity required us to admit *their* members at *their* price, though the benefits were so much greater in

the American Lodges. And to add to all, the immense and increasing tide of immigration threw on our Lodges on the seaboard and thoroughfares, a continual stream of claimants for relief, whose characters and habits gave little encouragement to dispense to them pecuniary aid. While our emigration and foreign travel were so trifling, the balance against us was thus constantly preponderating.

To the credit of the Order in America be it said, that these exactions and vexations were patiently borne for years, during which fraternal efforts were most courteously made to remedy the errors and defects of our British brethren, by which they were caused: with what success will presently be seen.

In 1836, at the election for officers, P. G. M. James L. Ridgely, of Maryland, was elected Grand Sire; but having declined accepting, at a special session in May, 1837, P. G. M. Samuel H. Perkins, of Pennsylvania, was elected in his stead, and was duly installed at the annual session following. A further correspondence was ordered with the Manchester Unity, to ascertain whether any alterations had been made in the work of the Order. The death of the late Grand Sire, George Keyser, was announced, and received with much regret, at this session.

In 1838, P. G. Sire Wildey, as Travelling Agent, reported the jurisdictions visited, and the Lodges and Encampments instituted, among which he reported having issued a charter for "Lone Star Lodge, No. 1," of Texas, the first granted by us for a foreign land It was duly opened July 25th, 1838.

In 1839, owing to the want of a quorum, the annual communication was not held; but at an adjourned session in April following, Zenas B. Glazier, of Delaware, was installed Grand Sire. A report was furnished

of our correspondence with the Manchester Unity, in which it was stated that a proposition to interchange an A. T. P. W. had been acceded to by them, with reciprocation of our friendly feelings. But still, the causes of past difficulties were not removed, viz. their convivial practices, with the consequent degradation and want; and their alterations in the work of the Order.

In 1840, Grand Encampments were admitted to a representation in the Grand Lodge of the United States. An act was also passed regulating the regalia of the Order, which had become very diverse in various sections. The degrees were numbered as they now stand, introducing "the intermediate degrees," as they were called, as the *second* and the *fourth* in order.

In 1841, J. L. Ridgely, Grand Sire elect, having a *second* time declined that office, John A. Kennedy, of New York, was elected and installed in his stead, and Br. Ridgely was installed as Grand Corresponding and Recording Secretary, an office which he fills with distinguished ability at this time.

Though the Order was now prosperous everywhere, yet the difficulties with the British branch were growing more and more unpleasant. The Manchester Unity would not or could not be made to understand that her changing legislation on the work of the Order, without consultation with us, or even notification to us, was the great cause of difficulty, but continued to censure and threaten us, unjustly and unreasonably. Our Committee of Correspondence was again instructed to devise some means for restoring harmony, and to consider the propriety of sending a deputation to England to effect it. Brs. J. L. Ridgely and Rev. I. D. Williamson, Grand Chaplain of the Grand Lodge of the

United States, were subsequently deputed and despatched on this mission.

In 1842, the annual communication was principally occupied with considering the Report of our Deputies to the Manchester Unity. They had performed their duties with commendable fidelity and ability, but had been met by requirements that were impracticable, viz. the admission of English brethren to membership in our Lodges at the uniform rate of ten shillings and sixpence sterling, and the adoption of their changes of the work of the Order. As the Grand Lodge of the United States possesses not the power of regulating the prices of admission in subordinate Lodges under State Grand Lodges, each Lodge regulating its own pecuniary matters beyond certain *minimums*, this pertinacity of the Unity ended the negotiation, with a renewal of offensive measures on their part. The Grand Lodge of the United States, after thanking its deputies, formally and unanimously severed the connection; and, in view of the fact that the Manchester Unity had abandoned the ancient work and landmarks of the Order, as well as violated its principles and attempted to invade our chartered rights, the Grand Lodge of the United States, in 1843, declared itself the only fountain and depository of "Independent Odd-Fellowship" on the globe.

We may add in this place, that this act of severance relieved our Lodges from a great pecuniary burden; and, what was of far more importance, from a connection with many whose moral habits by no means added to the character of the Order, of which, till now, they were acknowledged members. The Manchester Unity, in accordance with its threats, subsequently made the attempt to establish Lodges of its own in this country; but, after starting one in New York, and another in

Philadelphia, composed of expelled members of our Lodges, and foreigners, it finally desisted from the hopeless work. The Grand Lodge of the United States issued warrants for Lodges in Great Britain. A subordinate and a Grand Lodge were instituted at Tredegar, in Wales, and a subordinate in Stockport, England, and a charter was granted for one never instituted, in Liverpool. But after a time, these were discontinued also; and thus each party was left in undisturbed possession of its own jurisdiction.

In 1843, Howell Hopkins, of Pennsylvania, was installed Grand Sire. A dispensation was issued for opening "Prince of Wales Lodge, No. 1," at Montreal, Canada. This was done in no spirit of retaliation, or desire to interfere with the Manchester Unity; but under a standing rule that Lodges might be chartered in any country where there was not a Grand Lodge of the Order.

In 1844, P. G. M. E. H. Chapin, of Massachusetts, P. G. M. James L. Ridgely, of Maryland, P. G. James D. McCabe, of Virginia, P. G. Sire John A. Kennedy, of New York, and P. D. G. Sire Wm. W. Moore, of the District of Columbia, were appointed a Committee to revise the Lectures and Charges of the Order. These had been originally prepared by different persons, of various degrees of ability, and of differing mental characters and dispositions. Consequently, many grammatical inaccuracies had required correction previous to this time. But there were, also, some fabulous and otherwise objectionable statements interwoven with the moral and social lessons, which much impaired their solemnity and impressiveness. And the general harmony and entire style were capable of much improvement. As the Order had now spread widely abroad,

and embraced many individuals of not only high moral character, but literary acquirements and refined taste, these naturally felt desirous of a change which would commend it more to their own feelings, and make it attractive to the congenial spirits who were now flocking to our portals.

In 1845, Thomas Sherlock, of Ohio, was installed Grand Sire. Honorary membership, which had hitherto been allowed in some States, was now abolished, as inconsistent with the system of mutual relief and the equality of members. Efforts had been made, for several years, to secure to the wives and widows of members, while travelling, the aid and protection of the Order. These were crowned with partial success, this year, by permission granted to Lodges to grant unto all such persons certificates for that purpose.

In 1846, the Grand Lodge and Grand Encampment of British North America were, at their own request, constituted separate and independent sovereignties; they agreeing not to alter any of the work of the Order, to retain the same qualifications for membership, and to receive their annual Travelling Pass Word from the Grand Lodge of the United States.

The terms of office in subordinate Lodges were changed from three to six months.—A splendid gold hunting-watch, with chain to correspond, was presented, at this session, to P. G. Master Ridgely, on the part of the Grand Lodge of the United States, as a token of appreciation of his arduous and valuable services as the Editor of the Covenant and Official Magazine, for several years, and of his long-continued labors as the Grand Corresponding and Recording Secretary.

At a Special Session, the revised Lectures and Charges were considered and adopted, and the Order put in pos-

session of a ritual more consistent in its teachings and beautiful in style.

In 1847, Horn R. Kneass, of Pennsylvania, was installed Grand Sire. A few years before, a movement had been commenced, in several States, to reform the basis of representation in State Grand Lodges and Encampments. Originally, every Past Grand, after "passing the chairs," became not only a member of the Grand Lodge, but the permanent representative of any Lodge to which he was attached for the time being. As every Lodge passed four Noble Grands each year, when Lodges became numerous, the representation became unwieldy, and the legislators were independent of their subordinates. And as the Grand Lodges usually had their location in some large city, the expense of attending from a distance threw the entire legislation into the hands of the numerous Past Grands residing in the immediate vicinity of the Grand Lodge. When a full attendance was secured by the excitement of some proposed measure, legislation by *a crowd* of several hundreds was well-nigh impossible. The election of Grand Officers being held in the Grand Lodge alone, few besides the Past Grands of the immediate vicinity could participate in it. These, and other inequalities, with the abuses to which they necessarily gave rise, became more and more developed as the Order increased in numbers and extent, until dissatisfaction became general, and various plans of reform were proposed; all pointing, however, to a representative system, in which the legislators should be limited in number, and elected annually by their subordinates; and providing for the election of Grand Officers by the Past Grands in their respective Lodges.

Such a great change, overthrowing the centralization

of power, and depriving a numerous and active body of long-enjoyed exclusive privileges, was naturally resisted by many of those interested, as well as by conservative portions of the Order, as unjust in itself, as well as dangerous to vested rights and the stability of the Institution.

New York, whose Grand Lodge already numbered twenty-two hundred Past Grands, and was increasing at the rate of nearly eight hundred per year, led the way in the proposed reform. In 1846, over one hundred amendments to the Constitution were pending; and as it was seen that, with a vigorous opposition, a session of months would be necessary to decide upon them, the reformers offered as a substitute for all the amendments, a proposition to hold a Convention of Delegates from the Lodges, for the purpose of framing a new Constitution. After some delay and opposition, both parties agreed to this proposition, the Convention was held, and a new Constitution agreed to, with but two dissenting votes. But, on the 8th of December, when over one hundred Lodges were not present by their representation, this new Constitution was annulled by the Grand Lodge, on the ground that the proposition for thus altering the Constitution was not proposed and adopted in a constitutional manner; and the old Constitution was declared to be in full force. The excitement and indignation of the majority, at this unexpected measure, drew together, at the February Session, the largest number of Past Grands ever assembled in that Grand Lodge. But all motions to reconsider, rescind, or annul the resolutions passed in December, were met by Grand Master Taylor with decisions that they were out of order; and when appeals from his decisions were called for, he refused to entertain the appeals. An

appeal to the Grand Lodge of the United States followed, as a matter of course, and this latter body decided that the Grand Master "*acted erroneously in refusing an appeal from his opinion to the Grand Lodge.*" In regard to the new Constitution, the Grand Lodge of the United States decided that it should be submitted, in a corrected form, to the Grand Lodge of New York, at its November session, "with full power to adopt, or reject, or amend and adopt" the same.

At the November session, 1847, the Grand Lodge of New York, after various efforts to compromise the difficulties, by amending the proposed new Constitution, adopted it *as a preamble and resolution, entire, by a single voting*—ayes 202, nays 77—three Lodges giving tie votes, and therefore not counted. The Grand Lodge made all necessary provisions for adjourning until the annual session, as contemplated by the new Constitution; and the Grand Master himself declared it adopted, and that it would be operative after the close of that session.

But on the 1st of December following, the Grand Master issued a proclamation, declaring the old Constitution yet in force, because it had not yet been submitted to, and approved by the Grand Lodge of the United States. The Grand Lodge of the United States had decided, only a year before, that "in the interval between the adoption of the Constitution, or amendments, and its confirmation by the Grand Lodge of the United States, it is binding upon the body by which it is adopted." But Grand Master Taylor decided that this general rule did not apply, as this was a special case. On the contrary, the majority (or New Constitution party) rested upon this general rule and the action of their Grand Lodge, and therefore proceeded

with their organization under the new Constitution. The division becoming serious, the majority urged the Grand Sire to call a special session of the National Grand Lodge; but he, being averse to that measure, appointed a special commission to proceed to New York, and inquire into the case. The majority denied the power of the Grand Sire to appoint such a commission, and refused to appear before it, when the examination proceeded *ex parte*, aided by a Committee from the minority Grand Lodge only. Their report was unfavorable to the majority, and the Grand Sire accordingly issued a mandate declaring the new Constitution not lawfully adopted. The majority Grand Lodge paid no attention either to the report of the Commissioners or the mandate of the Grand Sire. Removals of Grand Officers from office, expulsions of Past Grands for contempt, and suspensions of subordinate Lodges proceeded on both sides, paining the hearts of the brotherhood everywhere, and making "confusion worse confounded."

In 1848, these difficulties came before the Grand Lodge of the United States for adjudication and decision. A majority (47 to 24) voted to receive the old Constitution Representatives, and to reject those sent by the Grand Lodge of the majority. But the minority of Grand Representatives, respectable for numbers and for character, protested against the decision, and sent forth two addresses, signed in full; the first to the New Constitution Grand Lodge of New York, advising them not to organize another Order, but stand fast as they were, and pledging themselves to use their utmost exertions to secure for them justice and right; the other to the Order at large, calling on it to decide whether our government shall be "one of defined

powers and limited authority, or of personal discretion and undefined prerogative."

In 1849, R. H. Griffin, of Georgia, was installed Grand Sire. This session was looked to with intense interest. The New York difficulties were the principal subject. Two sets of Representatives from Grand Lodges and Grand Encampments again claimed admission. On the report of a special committee, the State was divided. The old Constitution body was called the Grand Lodge of Southern New York, with jurisdiction over the Southern judicial district, and such Lodges of the Northern district as elected to adhere to it—seven in number. The new Constitution body was called the Grand Lodge of Northern New York, having jurisdiction over the Northern judicial district, and such Lodges in the Southern district as preferred being under it—nineteen in number. Thus ended a difficulty which threatened the rupturing of the entire Order, and both parties have acquiesced in it, and are prospering under the new arrangement.

The spirit of reform had meanwhile advanced rapidly in other States, several Grand Lodges having adopted strictly representative systems of legislation. It now appeared prominently in the National Grand Lodge. Numerous amendments to the Constitution and By-Laws, proposing alterations in the basis of representation and the modes of paying representatives, were before that body. In order that they might be fully considered and acted upon, a special session was appointed to be held the week preceding the annual session, both of which were to meet in Cincinnati, the next year; and the Constitution was then and there to be amended, or a new one framed, by the Special session, and offered for adoption at the Annual Communication.

Unfortunately for the success of this measure, there were connected with it certain constitutional and pecuniary objections. The amendments, or new Constitution that might be passed upon at the Special Session, would not be submitted to the State Grand Bodies for their consideration, before the Annual Session. Nor would they be laid over, properly speaking, from one Annual Session to the other, as required by the *spirit*, if not the strict *letter* of the Constitution in force. To defray the extraordinary expenses of the two sessions, another alteration was made. Up to this period, each Grand Body represented in the Grand Lodge of the United States paid the expenses of its own representatives. It was now decided that the Grand Lodge of the United States should pay them three dollars per day, and six cents mileage, going and returning, and that an assessment should be made upon the State Grand Lodges for this purpose. This assessment was to be according to membership, and not according to representation. And the officers in charge made it by assessing six cents on each member of the subordinates in State jurisdictions, when none but the State Grand Lodges have power to tax subordinates. Exceptions were therefore taken, and protests offered on each of these points. A few also protested against holding any session out of Baltimore. Some Grand Bodies utterly refused paying the assessment, and others paid it under protest, and demanded its return. And to crown all, the cholera, which had raged severely the year previous in the Mississippi valley, again made its appearance there, and created much reluctance to travelling in that region.

All these causes combined, prevented a quorum from assembling at the Special Session, until too late to

transact the business assigned it. Consequently, the Annual Session had no amendments or change of Constitution before it, on which to act, and could only postpone the amendments previously before it to "a more convenient season."

The assessments made on the State Grand Lodges were confirmed, but the law requiring them was repealed. Instead, the annual dues of State Grand Bodies were proposed to be increased from twenty to fifty dollars for each Grand Representative to which they were entitled; and a considerable increase was made in the prices of books, cards, and odes, which are wholly supplied by the National Grand Lodge.

At this session, Past Grand Sires were declared to no longer possess the right of voting in the Grand Lodge of the United States, unless they were also Representatives; but the right to a seat in that Body was still accorded them. At the next session, an effort to restore to them the privilege of voting, was defeated by a large and increased majority.

In 1851, Wm. W. Moore, of the District of Columbia, was installed Grand Sire, at Baltimore. The New York case was now more clearly understood, and coolly considered; and, in consequence, some errors were corrected, and atonement made for unintentional injustice done to the New Constitution Grand Lodge.

For several years prior to this session, efforts had been made to remove the reproach cast upon our Order, (in common with all similar associations, and, may we not say, all legislative, judicial, and executive bodies, and nearly all colleges and universities?) for excluding females. A partial remedy had been applied in granting cards to wives and widows of members. But this did not satisfy the wishes of a great portion of the brother-

hood. At this session, a further advance was effected. Representative Colfax, of Indiana, Chairman of the Committee on this subject, appointed at a previous session, now reported a degree for the wives of members of the Scarlet degree, called the Degree of Rebekah. This has been recived with much favor everywhere. It is carefully guarded, to secure ladies from any appearance of evil or ground of reproach, being administered only in the presence of their husbands, and used only when the lady herself may deem it necessary for a laudable purpose. As it fully unfolds to the Daughters of Rebekah the objects and measures of our affiliation, it is removing much prejudice by enlisting a large and influential body of matrons in our favor and defence. By an oversight, arising from the hurry of business at the close of the session, the *widows* of deceased brothers of the Scarlet degree were not included as qualified to receive this degree. This omission will undoubtedly be corrected at the next session; nor is it improbable that an effort will be made to include the mothers, daughters, and even sisters of fifth degree members also.

We have thus traced the history of our Order from its first appearance as an institution, as fully as our limits would permit. The feebly glimmering spark, obscured by surrounding ashes, and momently threatened with extinction by the want of proper elements on which to feed its fire, has increased to a glowing, generous flame, abundantly able to support its own combustion, and give warmth and life to all around. That band of five brethren in Baltimore, one-third of a century ago, has grown into a mighty army, has overspread the land with its Lodges and Encampments, has mightily grappled with forlorn destitution and suffering, and driven back the waves of ignorance, vice,

and selfishness everywhere, and has moulded into a kindred likeness of benevolence, not a few institutions nearly as powerful for good as itself. Surely, when we view the difficulties that beset Odd-Fellowship everywhere, the humble lives and scanty means of its early members, and then look at its past progress and present condition, we may say, "It is the Lord's doing, and it is marvellous in our eyes!"

CHAPTER II.

OBJECTIONS AND INQUIRIES ANSWERED.

Can there any good thing come out of Nazareth? Come and see.—JOHN i. 46.

Judge not according to the appearance, but judge righteous judgment.—JOHN vii. 24.

ODD-FELLOWSHIP having increased so rapidly, and spread its organizations so widely, within a few years, naturally attracted the attention of nearly all classes of the community. Rising, too, as it seemed, out of the midst, and in defiance of a violent excitement against a supposedly similar institution, every objection urged against that was pressed against this. Some regarded it with horror. Mystery they deemed but another name for evil, and all "secret societies" dangerous to the moral, social, and political well-being of the country. Hence, Odd-Fellowship was denounced as "a net and snare of Satan," and "a dangerous conspiracy against

the rest of community." A few regarded it with contempt, believing it a childish mummery, calculated to enroll only weak minds and those fond of the notoriety acquired by singularity of name and conduct, and vain of the parade of big titles, banners, and regalia. Others, viewing its rapid increase, have been disposed to examine it more closely, to learn what of good or ill has thus extended its operations in the land. And not a few, who have noted its deeds of benevolence, and its salutary social influences, desire to trace its outer deeds to its inner life, and ascertain what are really its ultimate aims and highest objects, and what the means by which it purposes to accomplish them.

To all these, and especially to the latter two, we now address ourselves, in all truthfulness and honesty. We will endeavor fairly to state and candidly to answer objections, unfold our principles, and declare fully our objects. And the portions prepared especially for

"Brethren of our friendly Order,"

of every degree, station, and office, will further disclose the life which animates us in all the obligations, duties, privileges, and operations of our fraternity.

§ 1. *Our Name.*

It *seems* that of a mere convivial club, or, at best, of light-minded persons, who delight to practice "frolic and fun," and affect singularity of conduct to gain notoriety among the curious and ignorant.

The names *Nazarene* and *Christian* were once terms of even greater obloquy and reproach than is that of *Odd-Fellow*. Yet, in despite of odium and singularity *then*, none are *now* more honorable and honored in

Christendom. Condemn us not, then, merely because of our name.

True, it *is* a singular one; but we chose it not. It came to us, attached to an institution which, for many years, in another country, had fulfilled its great motto, "FRIENDSHIP, LOVE, AND TRUTH," by visiting the sick, relieving the distressed, burying the dead, educating the orphan, and supporting the widow. Hence, singular as that name is—yea, odious as it may sound to some—it has been rendered dear to our hearts by the glorious deeds of benevolence and philanthropy performed under it, and by the great moral and religious principles associated with it, until its singularity is lost in its moral value and beauty. To us, *Odd-Fellow* is an honorable name. We love to wear it, and to bear its reproach we deem an honor.

To be an Odd-Fellow, in the sense it has in our minds, you must act and speak like an honest man; you must do all the good to mankind that is in your power; you must reverence God; do to your neighbor as you would have him do unto you, and keep yourself free from all excess and pollution. Alas, that some who bear the name do not sustain the character! To do the *work* of an Odd-Fellow, you must attend the couch of the sick and dying, the side of suffering and distress, the house of mourning, the grave of the departed, the abode of poverty and want, and "visit the widows and fatherless in their afflictions," as well as the Lodge-room, where social intercourse and fellowship abound. Become an Odd-Fellow, and sustain the *character*, and perform the *duties*, and share the *privileges* of that name, and it will sound as sweet to you as it is dear to us.

2. *Our Obligations and Penalties.*

We have been branded as "an oath-bound association, whose members are obligated, by bloody penalties, to favor each other wrongfully, and to punish violations of these obligations in some severe and terrible manner;" yet there is not a single obligation administered among us, inconsistent with any duty we owe to self, family, country, mankind, or to our Creator. All the aid we are to render each other, is and must be within the limits of strict humanity and patriotism, of morality and religion. We invoke no penalty on life or limb, person or property: nothing but the social and moral consequences which follow the violation of any similar pledge of sacred honor among the rest of mankind; consequently, no one among us is bound, in any way, to revenge any revelation which an unworthy member may make. We are not, therefore, an oath-bound institution, nor are our obligations *oaths*—no jurist would call them such—but simply solemn pledges and covenants, wherein our yea is "yea and amen."

§ 3. *Our Regalia, Emblems, &c.*

They are denounced as childish, foolish, unbecoming good men and serious purposes and philanthropic deeds.

An unthinking young man ridiculed a grave gentleman whom he saw engaged, with soap-suds and a pipe, blowing bubbles in the air. Yet that ridiculed man was Sir Isaac Newton, who, by that seemingly childish employment, was ascertaining the laws of the Almighty in relation to light and colors! One of *our* uses of

regalia, is to teach us to beware how we judge men by mere *appearances*.

Possibly the objector himself wears some simple article, given him as a memento by a dear friend; or keeps near him some seemingly unmeaning thing to remind him of important duties to God and man. Perhaps he statedly observes some ceremony, full of solemn teachings to his soul. However childish that memento or token, however senseless that ceremonial may *seem* to others, to him they are above all value, because full of precious memories and solemn teachings.

Such our decorations, emblems, and forms are to us. The light shed on their meaning, as we advance in Odd-Fellowship, and their novel applications to impress on our minds important principles and precepts, render them peculiarly pleasing and highly useful. The thoughtful Odd-Fellow is continually reminded by them of important duties to God and man.

Besides this, our regalia, jewels, and some of our emblems are used to mark grades and stations among us. As such, they are not more puerile, certainly, than the laced coats and caps, the plumes and epaulettes of the military, or any other badges used among men to distinguish station and office. But they are not only our uniform, the very colors are made to teach us important lessons and duties.

§ 4. *The Expense of Regalia, &c*

It is possible that, in some cases, more money is expended in furnishing our Halls and Lodge-wardrobes than is necessary to instruct mind and heart, to refine the taste, and to administer to comfort and convenience. As with churches and with individuals, so with Lodges

and Odd-Fellows—the desire for display too often outruns ability and utility. We will not defend any extravagance; yea, we even condemn it, let the censure fall where it may. But *within* the reasonable limits of *ability* and *utility*, how stands the objection to Odd-Fellowship on the score of useless expense for finery?

Our rooms should be made pleasant and comfortable for all classes of our members, to induce their attendance, and render the transaction of our business a pleasant duty. If the wealthiest are willing to abate some of the luxurious comforts of their homes, and learn the uses of simple conveniences, the poorer brethren should not object to some expense beyond their frugal accommodations, where they may learn the cares and proprieties belonging to a richer style of living. Even should it lead the humble man to aspire after more comforts and greater neatness than he is accustomed to in his own home, so as to lead to habits of more productive industry and economy to procure them, we do not think himself or family will be injured thereby.

But, aside from this homeliest view of the subject, taste and propriety require that there should be a fitness between the means and the end. The emblems by which important truths are illustrated and enforced, should not be so clumsy, inelegant, and coarse, as to mar the teaching. The decorations, among which men meet to learn the gentlest and most beautiful practices of Christianity, should not be ungraceful and tawdry. The school for the elevation of human aspirations and character, should not be clad in uniforms calculated to drag down the imagination and belittle the feelings.

"But if the Order aims to benefit the poor, why not bestow its cost in charity?" If the owner of the Koohinoor diamond, estimated worth thirty millions of dollars,

were to sell it, to give the money to the poor, some one else must buy and possess it, and so become subject to the same reproach: "Better sell it, and give the money to the poor!" Could it be made to furnish well-paid employment to hundreds who need it, the case would be different. The cost of our decorations has been employed in giving needed labor (and *by* that labor, honorable subsistence) to hundreds and thousands of industrious men, women, and children. So far, then, it has not been expended in vain.

"But of what utility was that labor?" When the humble and grateful Mary (Mark xiv. 3–9, and John xii. 3–8) took "a pound of ointment of spikenard, *very costly*, and anointed the head and feet of Jesus," there was complaint that the expensive article had not been sold for the benefit of the poor. But Jesus declared that *the act had a utility worthy of its cost;* and reminded them that the poor could be remembered at some other time and in some other manner. So, if our regalia and emblems tend to *increase* our benevolence, and stimulate us to *greater* activity in well-doing, then is their manufacture no idle work, their cost no useless expense. The food or raiment that money would have purchased, would, in a few months, have been consumed or worn out: that is, supposing that amount would have been furnished by its contributors, if they had not been incited by Odd-Fellowship, which is not certain. But here remain these decorations and emblems, still teaching their lessons of benevolence, continuing for many years their influence in leading hundreds to remember their poor and distressed brethren, their families, and the widow and the orphan. That they do this, and much more of good besides, we are well persuaded; and

so would be the objector, could he place himself fully under their influence.

"For ye have the poor with you always, and whensoever ye will, ye may do them good." When any sick or distressed brother, when any widow or orphan of a deceased Odd-Fellow, asks our aid and receives it not, *because* we have expended beyond our proper ability in decorations, jewels, or regalia, then let censure come in its severest form! But till then, we trust that no Odd-Fellow will lack emblems to refine the taste, and instruct mind, heart, and hands in well-doing.

§ 5. *Our Secrecy.*

Ring what changes you may upon the suspiciousness of secrecy, the tendency of evil to seek darkness and mystery, and of good to come to the light, that it may be manifest, still, you will hardly contend that secrecy is in itself, and necessarily, a conclusive proof of evil. If not, then is it uncharitable to condemn any individual or institution on the score of *secrecy alone*. Now let us fairly understand each other. Our secrecy "hath this extent—no more:"—

1st. We are secret (as *every family* is or should be secret) in regard to the personal affairs of any member which are submitted to us for counsel, aid, admonition, rebuke, or punishment. They are *his* secrets, not *ours*, much less *the world's*. And baser would we be to publish them, than if we were to squander property or money that had been solemnly confided to our keeping.

2d. We are secret (as *a merchant* is secret in regard to correspondents and customers) in concealing the names of informants, and their information concerning the character and standing of applicants for member-

ship. We have no right, morally, to injure those who confide in us; and even the laws of our country would punish as libel or slander the exposure of the applicant's faults.

3d. We are secret (as *Christ's followers* are commanded to be) in bestowment of donations to distressed brethren or their families. Unfeeling, indeed, must be the prying soul that would insult the relieved by publishing their poverty in boasting of his own charity! May Odd-Fellows ever be reproached for secrecy rather than be guilty of such unchristian conduct!

4th. We are secret (as every *banker and business-man* is secret) in our modes of ascertaining whether a stranger-applicant is a partner in those funds, a portion of which he is about to withdraw. Each bank or merchant has secret signs by which he knows whether the draft presented him is genuine. We have signs and tokens by which to know men, whether they are genuine Odd-Fellows, whether they are entitled to receive what they ask. A meddling, prying fellow, seeking to find out and counterfeit the secret signs of a trader, would be rewarded for his *ingenuity* with the contempt of all honest and honorable men, even if the *worthy forger* escaped the penitentiary! Of what higher estimation is *he* deserving who impertinently seeks to possess himself of the secret signs (and expose them to others probably no honester than himself) by which we guard the treasury of the dependent sick and distressed, the widow and the orphan?

5th. We are secret in our forms and ceremonies of initiation, and the use of our emblems in the instruction of our members. This use renders the lessons more impressive; and to disclose the *mode* of teaching would

deprive the *instruction* of the charm of novelty, and impair its efficacy.

That this is the utmost extent of our secrecy, honest and truthful men of all denominations among us are ready to testify. These secrets, then, belong to no individual alone, and therefore no one has a moral right to disclose them. They are the *Order's only*. They concern not the world, and belong not to the public. An individual out of the Order has no more right, in morals or propriety, to pry into them, or demand their revelation, than he has to turn eavesdropper among neighbors, or ask a wife to reveal the confidential conversations of her husband. The disposition to acquire and expose *the secrets of others*, is as wrong as any iniquity it seeks to uncover: as impertinent as peeping into a business-man's letters or a neighbor's market-basket or dinner-pot. And yet there are persons—honest, high-minded people *in all else*—who have allowed this spirit so far to govern them, that they condemn, *without evidence*, every so-called "secret society," and pry into its private affairs, and encourage others to expose them to the public. Surely such conduct must arise from a want of due consideration of what is due to their own characters as honest, decent men! The same principle, applied to individuals, would justify a clergyman for exposing cases of conscience confided to him by his flock; an attorney for betraying, unto loss of property, character, and *even life*, his client; a physician for disclosing the affairs of his patient, and all he sees and hears in the houses he visits; and a military commander who informed the enemy of his plans of action, and the countersigns on which depend the security of his army! Such anti-secrecy people, to be consistent, should have no secrets of their own, and

keep none confided to them by their families and friends; should expose their most private thoughts and feelings to the public; relate their domestic conversations and conjugal endearments; expose purse, pocket-book, and private papers at all times and places; never vote a folded ticket, seal a letter, receive secret advice, bestow private alms, or offer secret prayer! For, if secrecy is wrong, or proof of evil, all these things are evils.

We will only add that, properly speaking, *Odd-Fellowship is* NOT *a secret society.* Our Constitutions and By-Laws, our times and places of meeting, the names of our officers and members generally, the amounts and sources of our receipts, the items of our expenditures, our principles and objects, the proceedings generally of our National and State Grand Bodies, *all* these are as public as those of any legislature or other public department in the country. As well, therefore, might you call any individual or family, the United States Senate, or President's Cabinet, or a Grand Jury—*all* of whom have secrets—"a secret person," "a secret family," "a secret senate or cabinet," or "a secret jury," as to call us "a secret society," merely because *we* have secrets.

§ 6. *Our Exclusiveness.*

Some complain that we do not invite all, and receive all who apply, without regard to sex or health; that we select *the few*, only, who perhaps least need our moral inculcations and pecuniary aid. If our principles are so moral, and our teachings so pure and salutary, and our objects so benevolent, why not throw our

portals open to the world at large, and so extend to the utmost the utility of our principles and organization.

The selection of a few individuals out of the mass, to unite them in associated efforts for the diffusion of important principles, and to exercise them in the practice thereof, that they may become the teachers of others, appears to be the method of Divine Providence itself.

When God determined to institute among men a pure worship of himself as "God of the whole earth," he called Abram, of Ur, in Chaldea, to be his "friend" and agent in the work. Revealing himself to the patriarch, he constituted him the progenitor of that "chosen people" who were to be the depository of Divine truth until *the world* should be prepared to receive and practice the mysteries of human redemption. Every precaution was taken to make these *selected pupils of God* "a peculiar people." They were to be "Odd Fellows" among the nations around them, not only by hereditary descent, but also by a singular form of government, a singular code of laws, and a singular ritual of worship, *all* adapted to keep them from mingling with other nations and adopting their idolatries. The decorations of their temple and tabernacle, the regalia of their priesthood, the emblems for their instruction, were all prescribed for them, even to form, color, and material. The mode for initiating proselytes from other nations was clearly defined; and certain physical defects and conditions of health were made causes of perpetual exclusion from "the congregation of Israel." Whole nations, even, on account of their mental or moral condition, or associations connected with their history, were excluded *en masse.* Thus prepared, these pupils of Jehovah gradually developed the lessons of

Divine Providence, and became, in turn, the teachers of mankind.

When the *Shiloh* (according to the Christian faith) appeared on earth, he pursued the same system of selecting a few from the mass for the purpose of private instruction and associated effort. Step by step, Jesus advanced his Apostles in the knowledge which they were afterward to teach the world by example and precept. And when the proper period arrived, in obedience to the Master's command, they went forth and *proclaimed openly* what they had *learned in secret.*

The same method was observed by the early teachers of Christianity, in the formation of churches of the faithful. And their peculiar discipline, and their system of *mutual aid and relief* among themselves, have continued, to a greater or lesser extent, down to the present day.

If we leave the theatre of special providences, we find the same system of selection for the inculcation of truth and duty adopted by the wisdom of all ages. The *family*, if we may consider it as a merely *natural* institution, is such an association. Private in its character, secreting from the public its dearest and holiest operations, it teaches its members not only those principles and precepts which are to be entertained and practiced among its own members, but those also pertaining to the social circle, the political gathering, the worshiping assembly, and the world at large. Each family has its peculiar modes of teaching and training, which it shrinks from exposing to the cold and unsympathizing curiosity of strangers. And some of these are secret not only to those that are without, but even to a portion of the household itself.

Odd-Fellowship stands on the same general basis of

necessity and utility in its selections and exclusions. It has its own mission to perform, its special principles and their applications to teach, and its own peculiar methods of culture and training. That its operations may be in fraternal harmony, it requires a selected number, qualified to aid in preparing each other for the proper discharge of their special and general duties to themselves and families, to the Order, and to mankind, and to God.

§ 7. *Our Exclusion of the Poor, Feeble, &c.*

It is sometimes objected to us that we pass by the indigent poor, and the constitutionally enfeebled, who most need our benefits; whereas, if our pretensions of ameliorating human poverty and suffering were genuine, we would admit the crippled, deformed, diseased, and indigent, instead of excluding even the healthy poor by requiring of them pecuniary fees and contributions beyond their ability to pay.

As our means are necessarily limited, so must be our plans and efforts. "What king, going to make war against another king, sitteth not down first and consulteth, whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is a great way off, he sendeth an ambassage, and desireth conditions of peace." (Jesus, in Luke xiv. 31, 32.) Our means of relief are but as *one* thousand compared to the vast army of suffering and want which we are urged to meet, and which numbers its *hundreds* of thousands; how, then, could we hope to prevail against it—how save ourselves from overwhelming defeat and utter loss? We have apportioned our labor to our means; we have selected an

enemy of our own strength, whom we can keep at bay, and hope ultimately to conquer. Should we succeed, and still have means left, we will then enlarge our field and use our means for additional efforts.

But how soon would our means be exhausted, if we admitted the impoverished and diseased indiscriminately to share in them. Or, rather, our means would never be accumulated, but drained as rapidly as they flowed into our treasury; for there would be many to demand, and but few to contribute. And when those who raised the fund, came to need it, they would also be added to the unsupplied many whom even the public charity cannot relieve. Better, then, the constantly increasing good, however limited at present, than the great but decreasing effort which can confer but a temporary benefit, and must end in only another addition to the general misery. For, let the individual of a large fortune attempt to relieve *all*, by a lavish expenditure of his wealth, and he himself will soon need alms.

That we require the poorest applicant to contribute as much as the wealthiest, is true, as it is a matter of necessity. Equality in payments is essential not only to equality in benefits, but also in feelings. We aim to abolish all considerations of wealth or poverty in our fraternity; to make all feel that as Odd-Fellows, at least, they are not only brethren, but equals. He who did not pay an equivalent, would feel degraded at receiving benefits: would feel that they were not his just due, but alms. Under this feeling of dependence on his wealthier brethren, he would not feel free to act and speak in opposition to their wishes—would not feel that he had an equal right to direct the expenditure of our funds, or the affairs of the Order. Hence we pay the rich member, when sick, the same amount per week

that we pay to our poorer brethren. We would conserve the independence of the latter, and exclude all feeling of moneyed superiority from the former. They must not only be *told* that all are equal, but they must be made to *know*, to REALIZE it in every possible way, that they may freely *act* on it under all circumstances.

Even when extraordinary events render it necessary to give extra aid to an unfortunate brother, it still comes from a fund he aided to create for such purposes, and to which even his wealthiest brother *may* be reduced to apply. His relief comes not, therefore, even then, from one or a few *individuals*, but from *all*, himself included.

Now let us turn from defence to advocacy, from denial to assertion. Not only are we not *exclusive* in any bad or improper sense, but

§ 8. *Our Benefactions are General.*

The charity of Odd-Fellowship begins at home, but it does not operate *there only*. The Gospel designed for the whole world, began with its Founder, was extended to his disciples, spread to the Jews, and only after it had been preached for several years at Jerusalem, was Paul made an Apostle, and sent to preach its "unsearchable riches" to the Gentiles. So with every work of benevolence, every enterprise for the general good. It must have a beginning, then an enlarged theatre in its progress, before it can fill the bounds of its consummation. Girard, in his provisions for the education of orphans, strictly speaking, *excluded* none; his aim was to *include* certain children who had before been excluded. From the entire mass of children in the world who were excluded previously, he commenced selecting as large a number as the means

assigned would allow. He broke the total exclusion always existing, by a partial inclusion, designed to go on increasing toward a still greater inclusion as the means therefor should increase.

So with any good deed. It is aiming at the general benefit by a breaking up of the exclusion from good, that previously existed.

So with our Order. It is breaking up the exclusion that exists all around us, by including, one after another, as many as our means, measures, and objects will allow. If any thing, it is extending itself too rapidly and greatly. Out of the millions of men and families who need such instruction and aid as we provide, but who *were* excluded therefrom, we select thousands, and *for* them we break the bonds of exclusion from these blessings, and *by* them we extend these blessings again to other thousands still. Thus the exclusion existed before our Order was organized; and its operations have been, *not* to *increase*, but to *lessen* that exclusion. And this work it is pursuing with unflagging energy and unabated power, as rapidly as its means increase and its agencies are multiplied. If the past may be regarded as a prophecy for the future, so rapidly is it lessening the number of the excluded, and increasing that of the included, that a period may arrive when there will be no more exclusion of any.

But there is another sense in which our benevolence is general. Our benefactions are not confined within the Order. We allude not to the donations sent to the famishing millions of Ireland, or distributed with liberal hand among the uninitiated whom general calamity had reduced to destitution and want. Every good deed performed to a single individual expands its beneficial effects, directly or indirectly, still further. The aided

individual is thereby enabled to aid others: the benefaction he receives, he passes along the line of humanity till it is partaken of by many. Then, every want we relieve is so much subtracted from the pressing claims on society at large. And every case of suffering we *prevent*, (and *our prevention far exceeds our relief*,) is so much saved from the general amount of constantly recurring suffering, pauperism, and crime. For we wait not until a brother's illness has utterly exhausted his means, reduced his family to want, and broken down his manly spirit into a tame submission to a life of dependence and pauperism. No; we step in at *the beginning* of illness, and we *keep afar off* the utter poverty which *might* bring submission to pauperism or drive to crime. The aid we give is received with a proper dignity and self-respect, so that when ability returns, the family return to their usual avocations, blessing the Order which sustained and aided without bestowing *alms!* Who will say that a general benefit is not bestowed on society at large, by this peculiar work of Odd-Fellowship?

The Friends, (commonly called Quakers,) and a few other religious denominations, are accounted worthy of double honor as members of community, because they not only support their own poor, so that no member of their churches ever becomes a public charge, but they also pay their full share for the support of the poor generally. We, also, support our own poor, and thus relieve the public of so much of the burden that would otherwise swell the demand for more taxes. And yet, as citizens, Odd-Fellows give in private charity and pay in public taxes no less than others who are so ready to sneer at the "*benevolence* of Odd-Fellowship," and cry out against "the selfishness and exclusiveness"

of the Order. Why not give our institution credit, then, for a general as well as special benevolence? Why continue to assert that our good deeds are confined to the Order, and are therefore narrow, restricted, and selfish? They reach out their tendrils of aid beyond where the vine runs in its restricted training. And most of those aided by its measures and means, are thus taught that heavenly sympathy which disposes them to use the means thus furnished for the blessing of others in their turn. And thus good offices are sent around the ever-widening circle of humanity which had their spring in Odd-Fellowship.

§ 9. *Interference with other Institutions.*

We have sometimes been accused of interfering with other institutions, assuming their duties, operating to their disadvantage; placing our Order, in fact, as the all-in-all, even to the neglect and abandoning of the religious institutions of all denominations, collectively, "the Church."

When the Patriarchs Abraham and Lot were somewhat involved by the quarrelsome conduct of their respective herdsmen, the brave, peaceable father of the faithful would not allow his duties to be compromised by a small matter of profit or loss. "And Abram said to Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen: for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." (Genesis xiii. 8, 9.) In the same benignant spirit we would say to every good institution, and every be-

nevolent soul who may harbor a suspicion of our interference: View the vast field of human ignorance, destitution, suffering, and crime around us. See how very little of the mighty void has ever been improved, or even disturbed by all the agencies ever set in motion. Does it not make the whole heart sick and the head faint to contemplate the almost hopelessness of relieving all that destitution and wo, and removing all that ignorance and crime? Is there not *more* than enough for us *all* to do?

Odd-Fellowship has not, *cannot* assume a hostile attitude to any religious, moral, or benevolent institution. We war only with vice and misery. Individuals among us, enthusiastic in praise of the Order, may have incautiously claimed for it more than it merits. Others, alienated from institutions of religion by various causes, may pretend to have found in Odd-Fellowship a complete substitute for any or all other institutions. But the great mass of the Order, by their actions, have shown that they believe our Order to be but one among the many agencies of Divine Providence for the amelioration of human suffering, the removal of evil, and the elevation of human character.

Says the Rev. D. W. Bristol, of the Methodist Episcopal Church, "That the Christian Church covers the whole ground of human obligation, civil, moral, and religious, we most cheerfully admit. It is indeed governed by the most perfect and beneficent code which could have been given to the world; one which bears in its unrivalled excellencies, the indelible impress of its Divine origin. But by such a conception, can any one suppose we should be justified in renouncing all other institutions and societies, because the constitution of the Church had preoccupied the ground? What,

then, would become of civil government, and all the moral institutions which have arisen legitimately out of this religious constitution? Other societies are established and justified under the same beneficent influence, such as Temperance, Moral Reform, Peace, Tract, Christian Alliance, Seaman's Friend, and all humane societies—all having their constitutions and by-laws, boards of officers, with all the attendants of separate organizations, even terms of membership, peculiar to each. But who ever supposed that these excellent societies were substitutes for the Christian Church? It is judged, and we apprehend correctly, too, that although these came immediately under the rule of the great constitution, yet that they could be better promoted by a separate organization than in the usual course of moral charities: hence they were established. We hold, and, we think, justly, the same course of reasoning on the subject of Odd-Fellowship."—*Golden Rule*, Vol. III. p. 365.

It appears to us that the duty of every true Christian —of every good man—is, to judge the tree by its fruits —every man and every institution by its works. And it appears to us a dictate of common sense, that the institution that is doing works of benevolence and charity cannot be obnoxious to condemnation, or considered in opposition to any other good cause or association. The beloved disciple once erred on this point —"Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." (Mark ix. 38–40.)

We repeat it, then, Odd-Fellowship interferes with

no organization of a moral, religious, or benevolent character. She bids a hearty "God speed" to every association that would rob mankind of their sorrows or vices; and leaves each to manage its peculiar portion of well-doing in its own way and season, without attempt at interference or self-appropriation. And it cannot be that her lessons or labors will effect any deterioration of the characters or influence of her members, so that they will be worse men in any domestic, social, political, or religious circle in which they may move. That some few in our Order are *not* made better and wiser, is no more the fault of our teachings and operations, than it is of religion that some of its professors are ignorant, hypocritical, or vicious, in despite of all its holy teachings and salutary influences. "Judge not," then, "according to the appearance, but judge righteous judgment."

CHAPTER III.

ODD-FELLOWSHIP—ITS GOVERNMENT, ETC.

HAVING given a brief history of our Order, and answered the most prominent objections usually offered against it, we will now give a bird's-eye view of its form of government, and then state definitely what Odd-Fellowship consists in, how it operates, and the advantages that may reasonably be expected from a union with it.

§ 1. *Our Government.*

Our form of government is a peculiar one, having grown up, successively, as developed by our circumstances and our necessities. Even the writers in our own Order are not agreed as to its precise character: one portion declaring that all its power and life flow from the head down through the subordinates, and calling it a patriarchal government; and another portion insisting that the power and being rest in its base and flow upward, and calling it republican. Some designate it as an aristocracy, and others as being nearer a democracy. It will be seen, we think, that in its present condition, it partakes, *in part*, of *all* these characteristics, and is neither of them *wholly:* that if any single term can be applied to it, it might be called a Representative Fraternity, but of an aristocratic cast.

1. The Grand Lodge of the United States is constituted of Representatives from State Grand Lodges and Grand Encampments, one for each, having less than one thousand members, and two for each, having more than that number, chosen for two years, but so arranged that one-half retire every year. It claims supreme jurisdiction in the general laws and usages of the Order, the lectures, charges, and unwritten work, and as a court of final appeal, and is the National Legislature of the Order. It has power to create Grand Lodges and Grand Encampments where none legally exist, and subordinate Lodges and Encampments where there are no Grand Bodies of that grade, and to recall the charters of the same. Its members must be Past Grands of the Royal Purple degree, and reside in the jurisdiction represented, and

must also be contributing members of a subordinate Lodge and subordinate Encampment, in good standing. Its Grand Sire and Deputy Grand Sire, must, in addition, be Past Grand Masters. Its elective officers are chosen every two years at the annual session, held on the third Monday (and week succeeding) in September, and *usually* in Baltimore. The Grand Corresponding and Recording Secretary and the Grand Messenger are the only officers who receive compensation for their services; but the travelling expenses of the other officers in going to and from the session are paid, together with three dollars per day while actually employed. Grand Representatives receive three dollars per day, and five cents per mile travelled, in attending the sessions. Its revenues are derived from fees for Charters, the sale of the books and odes of the Order, and a tax of fifty dollars on the State Grand Bodies for each Representative to which they are entitled, beside ten per cent. on the revenue of all subordinate Lodges and Encampments existing where there are no State Grand Bodies of those branches.

2. State Grand Lodges consist of the Past Grands in their respective jurisdictions, (not less than five in number,) who have received the Past Noble Grand's degree, and been admitted to receive the Grand Lodge degree, the same being contributing members of a subordinate, in good standing. In some Grand Lodges, the power of voting (except for Grand Officers) and deliberating is restricted to a certain portion of their number, chosen for that purpose by themselves exclusively, or by the subordinate Lodges. But all Past Grands in good standing are permitted to attend the sessions, and are eligible to office, in Representative Grand Lodges as in others. Each Grand Lodge is to the subordinate and degree

Lodges in its jurisdiction, what the Grand Lodge of the United States is in its province; subject, however, to the national head. Its revenue is derived from fees for charters, dispensations, and a percentage on the revenues of its subordinates.

3. Grand Encampments are to the Patriarchal branch of the Order what the Grand Lodges are to the other branch; are constituted of P. C. Patriarchs, (and in some States of P. H. Priests,) and are generally governed and conducted in the same manner, having supervision and authority over subordinate Encampments only.

4. Encampments are constituted wholly of brethren who (having received the five subordinate degrees of the Order) have received the Patriarchal, Golden Rule, and Royal Purple degrees—the sublime degrees, as they are often termed. They must be duly chartered by the Grand Lodge of the United States, or the Grand Encampment of the State in which they exist, must pay a percentage of their revenue annually to the power under which they exist, and must submit to be governed by the same in all general laws and usages. They work only in the Royal Purple degree. And when a member ceases to be in good standing in his subordinate Lodge, his membership in the Encampment ceases also. They are benefit-paying bodies.

5. Degree Lodges are chartered by State Grand Lodges only for the purpose of conferring degrees. They can hold no property beside their furniture, regalia, &c.; nor receive dues, beyond the mere degree fees; nor pay benefits to their members. They are constituted of the members of the various Lodges in the vicinity, who, after being judged worthy to receive the five degrees, have here attained to the fifth degree;

for Degree Lodges work in the scarlet (or fifth) degree only.

6. Subordinate Lodges, like subordinate Encampments and Degree Lodges, derive their powers from the chartering power, and exercise no legislative functions except to make their own By-Laws, and in the management of their pecuniary affairs. They consist of free white males, of twenty-one years and upward, believers in a Supreme Intelligence, the Governor of the Universe, who having been accepted and initiated into the Order, continue to pay their dues, and properly demean themselves according to the Laws of the Order. Five are necessary to constitute a Lodge, and while that number desire to retain their charter, the Grand Lodge will not permit the Lodge to be dissolved. A member may withdraw at any time, on application, and by paying up all arrearages, either to unite with any other Lodge, or utterly from the Order. In due season, after initiation, he may apply for and receive certificates entitling him to receive the first five degrees of the Order, for the sums and on the conditions prescribed. And after receiving these, he can apply for admission into an Encampment. All subordinate Lodges require dues to be paid, and pay benefits.

After a member has served in an appointed office the requisite term of twenty-six nights, he becomes eligible to the Secretary's or Vice-Grand's chair; and after six months' (or twenty-six nights') service as V. G. he is eligible as N. G. And after the same service as N. G. he is entitled to admission into the Grand Lodge to which he may be attached.

The degree of Rebekah is to be conferred, in the subordinate Lodge, on the wives of members of the scarlet degree, in the presence of their husbands. It

requires no fee or weekly dues, and gives no claim to pecuniary benefits; but makes them better acquainted with, and brings them into closer relations to the Order, besides enabling them to know, and make themselves known to, members of the fifth degree, when in need of the aid or protection of the fraternity.

§ 2. *Our Principles.*

To a good and energetic man, who will use the facilities the Order affords for self-improvement and well-doing, its means and advantages are so numerous, and its agencies so far-reaching, that our language may appear faint and cold compared with the reality. And yet we fear to speak unguardedly. We would not raise expectations that *may* be disappointed. Let it, then, be fully understood here, once for all, that—

1. Odd-Fellowship is *not* the regalia or decorations of its officers and members, nor the banners and drapery of its Lodge-rooms. These have their meanings and uses, but they are not Odd-Fellowship. They should be used as not abusing them, and valued for their teachings; but they could all be changed, or dispensed with, and Odd-Fellowship still remain.

2. Nor is it its form of government. That has gone through great and almost total changes, (and may be as greatly changed again,) and yet Odd-Fellowship survives, essentially the same as ever in its principles. It is not best, therefore, to be hypercritical about any remaining defects in the forms in which its power is lodged, or the modes by which that power operates. These, it is true, should manifest fully the beneficent spirit of the Order, and conform to the institutions of the land, and the spirit of the age we live in, and should

operate, in the most kind and effective manner, to elevate the condition and ameliorate the present wants and sufferings of our race. But our Order *is* a progressive one: it has greatly progressed in the past, and progression is even now gently and yet surely at work in it. And, under every form of government through which Odd-Fellowship has passed, or may yet pass, it has always consisted of the same general principles, and wrought out the same general good. Its ability to conform its government and measures to its own spirit, is greater now than ever; and in due season, therefore, all needed changes and additions will undoubtedly be effected.

3. Odd-Fellowship is not its mere ritual and ceremonial. Whatever language may be used in its lectures and charges, whatever emblems, signs, or pass-words it may prescribe to insure the instruction and mutual recognition of its members, these are but *means;* the objects they aim to effect are *the ends.* Instruction may change or alter its drapery, but the lessons taught —the ideas embodying the principles—these are the spirit and the life. It is not well, therefore, to rest in these outer habiliments, or to stumble at any *seeming* unfitness in them; but to pass on and secure the realities they unfold and impart.

4. Nor is Odd-Fellowship even the works of the Order: it consists not wholly in deeds of mercy, benevolence, and brotherly love. These, it is true, are its genuine manifestations, without which we might pronounce it asleep or departed: these are the outward appearances by which it discloses its inner life and its true self. But to produce these works, there must be an interior spirit, working out for itself this living form and action.

This internal, truly living spirit of Love and of universal fraternity, pervading all our rituals and ceremonies; recognized in emblems, colors, and regalia; using every adjunct for strengthening its influence on the soul; speaking to ear and eye in every lecture, charge, sign, and token, and to the touch in grip and pressure; and manifesting itself (silently, like rain, and sunshine, and electricity) in beneficent organizations and institutions; this soul of all its teachings and workings is Odd-Fellowship, the hidden name in the white stone, which he knoweth best who most truly possesses it.

The Fatherhood of God and the Brotherhood of man, then, are the great principles of our Order, embodied in the mottoes thereof, "In God we trust," and "Friendship, Love, and Truth." To illustrate these principles on the limited scale prescribed by human abilities and our pecuniary resources, we have united in Lodges, each of which is a mutual improvement and mutual aid association. And further to extend our operations, and increase our advantages and usefulness together, we have united all these Lodges in a general Order, which we desire to render universal as the family of man on earth.

§ 3. *Our Objects.*

It is unfortunate for our Order, and for not a few of its members, that too much prominence has been generally given to its feature of *pecuniary* benefits in seasons of sickness and death, and *pecuniary* aid in circumstances of want and distress. This, though a laudable and useful trait in our operations, is hardly a tithe of our aims and objects. By this undue prominence of the pecuniary relief afforded, even our own

members have had their attention and efforts greatly withdrawn from the moral and social influences which the Order is so eminently calculated to promote. But so it is: the sudden, the palpable, the material, more readily gains attention than the gradual, the insensible, and the moral. All can see the visitation of the sick, the relief of the distressed, the bounty bestowed on the widow and the orphan whose necessities called for aid; but few stop to estimate the suffering *prevented* in thousands of families, by relief given before poverty called attention to their situation.

So men look with interested eye, and a ready appreciation of utility, on gurgling spring, and rolling river, and heaving ocean. But how few consider the gentle mist that rises in the morning sun to fall in the evening shower on broad prairie and in fertile valley; and, after working fruitfulness there, to percolate in crystal drops through every vein of rock and earth, until it shall burst forth again in cooling spring and mountain-rill, to feed the mighty river and replenish the briny deep.

Men look at our system of weekly benefits, mutual relief, watchings at the sick-bed, burial of the dead, and support of widow and orphan; but their thoughts seldom stray beyond these to the humanizing influences which the *performance* of these deeds exerts on their doers; nor yet to the social and moral tendencies of the other means employed by Odd-Fellowship for the improvement and elevation of human character.

When the dark war-horses of the storm scud across the sky, shaking the rain-drops from their shaggy manes as they snort aloud in thunder, the electric flash is noticed, and all its brightness commented on. As it descends on lofty mansion or towering oak, shattering

them as in wanton sport, its effects are readily seen and estimated in the destruction it has caused. Even when human skill produces it from the battery, and sends it along the imprisoning wire, bearing messages across continent and ocean with a speed greater by far than that of our earth as it revolves around the sun, men still note its wonders, and speculate on its vast utility to the world. But few consider the daily, *momently* effects of the same fluid in our own organism, as it passes from point to point, feeding the vital fires within, giving circulation to the fluids, movement to the muscles, and the power of thought to the brain. Few think of its *constantly* wonderful operations when, transfused through the atmosphere and permeating all matter, it imparts vitality to all nature, covering the earth with verdure and filling it with fruitage.

It is not to be wondered at, then, that so many, even among Odd-Fellows, have overlooked, or at times forgotten, the most important uses and aims of Odd-Fellowship to be, the imbuing of the minds of our brethren with proper conceptions of their powers and capacities, giving them just and practical views of their duties and responsibilities, exhibiting their dependence upon God, and bringing them to a knowledge and practice of the true fraternal relations between man and man. And in this, though we begin in the Lodge, and with Odd-Fellows and their families, we fix no bounds or limits but our abilities and our means: our charity *begins* at home, but *ends* only with the removal of all suffering and distress.

§ 4. *Our Measures and Operations.*

Each Lodge is not only a Beneficial, or Mutual Aid Society, but also an Association for mental and moral

improvement, whose meetings and operations are designed to improve and elevate the characters of its members. But we are farther reaching in our benefits than such associations usually are. All our Lodges are united in one common Order, so that, under certain simple regulations, the member of any one, when absent from home, can receive from any other the fellowship, the attention, and the relief he would be entitled to from his own Lodge.

Every person who believes in a supreme intelligent Creator and Ruler of the universe; who is of good character, sound health, the proper age and sex, and able to earn a livelihood for himself and family; who has been accepted as a member, and contributes the stated sum regularly, is entitled to a certain weekly stipend during disability to labor, and this, whether rich or poor, at home or abroad. If needing more aid, he is not allowed to suffer. If he needs attendance at night, two watchers are regularly provided every night, without care on his part, or trouble to his family. If travelling, and he needs assistance, any Lodge where he may be will render the same services for him. If he dies, a stipulated sum is paid to his family to bury him properly, or his brethren attend to that duty for them. If his wife dies, a similar, but generally smaller allowance is made to pay the expenses of her funeral. If he leaves a family, our covenanted vows embrace their care and welfare in our special duties. And during life, we claim the privilege of observing his deportment in and out of the Lodge with a brother's love and watchfulness, that we may promote his proper interests, encourage him in well-doing, and correct his errors and irregularities; or, failing in this after reasonable time and efforts, that

we may save the Lodge from his evils, and his brethren from their bad influences.

But it is with the restraining and reformatory influences of Odd-Fellowship as it is with its prevention of poverty and physical suffering:

> "What's *done* we partly may compute,
> But know not what's *resisted.*"

Many who were inclined to narrowness of soul or vicious conduct, have been slowly but surely improved, and even entirely reformed, by the gentle influences of our Order; and many others, if not reformed, have been prevented from becoming worse by their connection with us: and yet one member, grossly vicious and expelled, has drawn on us more public animadversion than all these have brought us in commendation. Yea, often have we been condemned as encouraging the unworthy by associating with them, when we were laboring hopefully to reform them, and associated with them to preserve them from worse influences.

Our meetings are generally *business* meetings, to attend to the foregoing duties. But we lose not sight of labors to promote benevolence and charity to all mankind, as well as among our fraternity. In the transaction of our business we pursue strict parliamentary rules, that our members may be qualified for any public stations to which they may be called by their fellow-citizens. And when business has been performed, we indulge in social intercourse, and even in cheerful and innocent hilarity and amusement. But in all strict order and decorum, good-fellowship and prudence are constantly to be kept in view.

The government and arrangement of degrees and stations of the Order will be further unfolded in their

proper place, and we therefore pass them here with the remark that we have few salaried officers, and they earn all they receive. Aside from the *necessary* expenses of sustaining such a wide-spread and efficient organization, our funds are sacredly devoted and applied to the sole objects for which they are contributed, and by the very persons who contribute them.

§ 5. *The Duties of Odd-Fellowship.*

The great duties of our Order, by and through which we aim to improve and exalt the character of our members, are few in number:—1. To visit the sick. 2. To relieve the distressed. 3. To bury the dead. 4. To educate the orphan. To these we have added, by charges and obligations, two others, viz., to aid the widow, and to exercise over each other fraternal watch, care, and moral discipline.

Simple as these are they cover the whole ground, when viewed through our great principles. And though designed for special application *to the Order*, yet are they always stated and enforced in a *general* sense. The funds contributed for the use of members and their families only, are generally applied as designed. But members are never instructed that they may rest satisfied with performing these duties to Odd-Fellows alone. On the contrary, general benevolence and charity out of the Lodge are inculcated in it.

§ 6. *Privileges of Odd-Fellows.*

Let no one unite with the Order *merely* to learn its secrets, wear its regalia and decorations, or insure himself provision in case of sickness and distress. These

are privileges, it is true, to those who have other and nobler objects in view; but they cost more of labor, and time, and money than they are worth to the merely curious, vain, or selfish man. Such will find it a *burden* to perform an equal share of our duties and labors, and he *may* possibly be insured against sickness as certainly and more cheaply, in a mere insurance association.

But to one whose generous heart delights in well doing, and admires our principles, and desires to find means for increasing his usefulness to suffering man, our Order presents the strongest inducements. We open for him a field beyond the limits of his party or his church, as well as within it, needing his labors and offering joyous recompense for his toils.

No church in its present state is extensive enough in its fellowship to embrace many good men who need the ministration of kindred spirits, nor far-reaching enough to reach even its own members when distant from it, and needing aid and protection. But if an Odd-Fellow, far away from kindred and home, falls down by the way-side, penniless and faint, he has but to inform the nearest Lodge, and hands are reached out to provide, and watchers are at his side to uphold his drooping frame. Or, if he falls under the cold suspicions of an unfriendly world, and is cast unmeritedly into a felon's cell, brothers are active around him with counsel, and labor to remove the dark web of circumstances that becloud his fame or endanger his life, to secure him a fair trial, and, if just, a proper acquittal and a safe return to society and friends.

In doing this, and other deeds of like kindness, we interfere with no individual duty; call for no neglect of proper interests; supersede no social, ecclesiastical, or political action. We leave every member free as

before in his obligations, duties, and opinions. But we enlarge his acquaintance around him, and associate him in labor with thousands with whom he has never before acted. We open all around him a field for benevolence, in which his feet had never trod, nor his mind and hands labored. We increase his means and measures for blessing others, and thus happifying himself, by placing the resources of our Order at his disposal. We extend indefinitely his operations, so that the suffering and needy, at the extremities of our vast brotherhood, may feel the succor and share the bounty he aids in directing. And, by the most beautiful lessons, we instruct him in those great principles which will not only inform his own mind and render more susceptible to goodness his own heart, but will enable him, if he so wills, to become an apt teacher and ready example to others, in all those virtues that adorn and bless humanity.

"*If he so wills.*" The sands of the arid desert as well as the soil of the fruitful field, drink in the sunshine and the rain that come from above. Pharisee and Sadducee, as well as the loving heart and believing soul, sit under the teachings of the same gospel. But how widely different the effects of these same influences on each! So in Odd Fellowship there are those who profit not by precept and example; who remain exclusive amid all its liberality; selfish, in the profusion of its generosity; penurious, surrounded by its charity and benevolence; and vicious and hateful, though enveloped in its atmosphere of purity and loving-kindness. We say, therefore, "*if he so wills*"—for, after all, it depends *on himself* whether he will profit by our teaching and training.

To all, then, who are willing to learn and to do good, we give the invitation to join our ranks. And to remove

any lingering scruple of the conscientious, we say, should Odd-Fellowship tender you any obligation, or require of you any duty, conflicting with the duties you owe to God, to humanity, to your country, your family, or your friends, we enjoin you to leave it for ever, as hollow in its pretensions and unworthy the favor of community.

CHAPTER IV.

APPLICATION AND ADMISSION.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—MATT. vii. 7.

IF you can satisfy your mind and feelings so as to accept the invitation with which we closed the preceding chapter, and if qualified to become a member, apply to some member of the nearest or most convenient Lodge for a copy of its Constitution and By-laws. Having carefully examined these, with such explanations as your Odd-Fellow friends can impart, you will know what is required of you, and be able to send in your application.

And here, outside the threshold, Odd-Fellowship commences its requisitions. Your first step of duty is CONFIDENCE. Confidence in the principles and aims, the means and operations of Odd-Fellowship, as an institution for the proper development of man's powers and affections, and the relief and amelioration of human want and suffering,—as an effort to open for man, wherever he may be, a school for moral and social culture-

a home for the solace of his woes and miseries:—Confidence in the men and women generally who compose its vast constituency, that though frail and fallible *all*, and recreant to duty *some* of them may be, yet *generally*, their past deeds and progress prove them to possess good motives, right aims, and honest professions:—Confidence that, as a body, they will faithfully carry out their principles into practice in their conduct to you, to each other, and to the world; and Confidence in yourself, that you can assume the solemn obligations and pronounce the solemn vows of Odd-Fellowship truthfully and honestly.

Such confidence involves a further duty, which you are now required to exercise—FRANKNESS, CANDOR. You ask the revelation of important mysteries—to become a partner in weighty trusts and valuable rights and privileges. Show yourself worthy, by the utmost frankness and candor in relation to all matters that may be lawfully inquired of yourself. Answer every question placed properly before you, promptly and truthfully, as you would those you seek should answer yours in due season, as you desire to be trusted and honored after your admission. We may say further, that evasion or concealment will probably be of no avail; for the information required, has, in all probability, been already obtained from other sources. Nor need you shrink from scrutiny, if honest and sincere, for no indelicate, no improper, no irrelevant or merely curious question will be proposed. Excepting in regard to your religious faith in God, and your relations to the Order, the questions are merely such as a health or life insurance company would require to be answered.

§ 2. *The Admission.*

Permit here a suggestion on a delicate subject. Rejection is possible—not by any means probable, however—even to a good and proper applicant. The Lodge, or some of its members, may desire a further acquaintance with the temper, character, habits, or health of the candidate; and so may reject him to obtain six months more of time. Or even personal prejudices, contrary to every principle and law of the Order, may induce some members to risk the penalty by rejecting the applicant on those grounds alone. It is prudent, therefore, in view of these possibilities, to confide the knowledge of your application to *no one* out of the Order. And *should* you be rejected, take it meekly and quietly, and patiently wait your time when, if you know yourself to be worthy, you may apply again under more favorable circumstances. A rejection by no means implies *condemnation* of your character: it is merely an expression of disinclination to admit you, for whatever reason; and the reason may be simply a want of knowledge on the part of those who reject.

But if admitted, having manifested the requisite confidence and frankness, go on your way, all attentive to the solemn lessons in store for you. Fear nothing, be appearances what they may. It is contrary to our usages (whatever may have been the customs of "olden time") to treat an initiate with levity or rudeness, or in any manner unbecoming the courtesy with which gentlemen should conduct toward each other.

The solemnities of initiation may be novel, even startling by their novelty, but they are perfectly chaste, dignified, and serious as the lessons they are designed

to teach. They might, with perfect propriety, be administered in the presence of our wives, mothers, sisters, and daughters, so far as speech and correct action are concerned. Give yourself, then, passively to your guides, to lead you whithersoever they will. Answer seriously and clearly all questions proposed; obey promptly all directions given you: and thus keep your mind attentive to the ceremonial, that you may clearly understand its import, and receive the instructions imparted in its lessons, and lay them to heart in your career as an Odd-Fellow.

PART SECOND.

Matters Internal to the Order.

CHAPTER I.

ON INITIATIONS GENERALLY.

I will bring the blind by a way they know not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.—Isa. xlii. 16.

Every Odd-Fellow should keep clearly impressed on his mind and heart the lessons taught at initiation. They are a guide to understand properly all that follows after, an epitomized summary of the great principles and objects of the Order. They contain the germs which after-instruction and his own practice should develop and mature into blossoming and fruitfulness. In one word, what regeneration by the word of truth is in religion, initiation is to Odd-Fellowship.

In this, as in many other particulars, our Institution has instinctively, as it were, copied after nearly all secret associations of a religious and moral character. "In Egypt, the most ancient among the ancient nations, an institution of this kind existed from the earliest period. Of the nature of that institution we know very little. History informs us that many benefits were supposed to be derived from a participation in the secrets of the society; that those secrets were revealed only to

the initiated, and that the mode of initiation was well calculated to make a serious and abiding impression on the mind of the recipient.

"Besides the *Egyptian Mysteries*, as they are called by historians, we find scattered throughout all Europe, and a large portion of Asia, associations founded on similar principles, characterized by similar ceremonies, and having similar objects in view. Of most of these our information is scanty and imperfect; but enough is known to prove the identity of their origin and object. These were all sometimes spoken of as the *Mysteries of the Cabiri*, a name which is itself a mystery, and which no learning or research has yet been able satisfactorily to explain."

"Among all the mysteries of the ancients, those celebrated at the city of Eleusis, and hence called the '*Eleusinian Mysteries*,' are best known. These were copied from the Egyptian, and bore a *general correspondence* to all similar institutions; and hence an account of one is, in the main, an account of all the others. Not that all agreed in the particular *detail* of their practices or objects, but in their *outline* they agreed in holding similar principles for similar purposes. Now, a careful comparison of all the ancient rites, as they existed anterior to the Gospel, leads to the following conclusion. *It was a leading characteristic of all the ancient rites, that they began in sorrow and gloom, but ended in light and joy; they were all calculated to remind men of their weakness, their ignorance, their helplessness, and their sinfulness of character; of the shortness and uncertainty of life, and of the ills which flesh is heir to; of the punishment of guilt, the reward of virtue, and the rising of the just to life eternal and immortal.* In all, too, *the mode of*

initiation was calculated to make a deep and lasting impression upon the mind of the candidate.

"For these purposes, striking exhibitions of the consequences of sin, and the pleasures of virtue, were presented for consideration, in sudden and striking contrast, and every thing was designed to impress the candidate with a lively sense of what was thus represented. To these we add some other things, in which the ancient mysteries did in effect agree, though only hinted at, or slightly alluded to, in some; while in others they were distinctly and clearly set forth. First among these was the doctrine of *a new birth*, or, as it was sometimes called, *a wonderful regeneration*. What was signified by this, has been the subject of much debate. Some have supposed that these regeneratory sacrifices denoted a deep conviction pervading the pagan world, that man had fallen from his original purity; and that they were symbolical of that *new birth* which alone can fit us for heaven. Others, however, suppose that they contain no allusion to this, but are merely corrupted copies of an original religious ceremony kept in commemoration of the saving of Noah and his family in the ark.

"In my judgment, both are partly right and partly wrong. That the ancient mysteries were copies, in many instances corrupted copies, but still copies of a highly primitive rite, reaching back nearly to the time of Noah, and celebrating his deliverance in the ark, has been satisfactorily proved by learned men. Now we have the testimony of an Apostle, (Peter, 1st Ep. iii. 20, 21,) that the ark of Noah, in which he was saved from the flood, was a symbol of that salvation which was signified by Christian baptism. If then, the mysteries of the ancients were copies, however corrupted,

of such an ancient and primitive rite, then they must also have had reference, *at the beginning*, to that spiritual birth signified in baptism, of which the salvation of Noah in the ark was also a sign and symbol.

"I am very far, however, from supposing that this idea was retained in all the mysteries of the ancients. On the contrary, I do not find evidence that it was generally thought of. Upon a review of all the evidence on the subject, I am led to the conclusion, *that every form of religion which does now exist, or ever has existed, was copied from an original, divine institution;* and that *every form of the ancient mysteries was copied from some primitive and religious rite.* It is true that the former was very greatly corrupted, and the meaning of the latter lost sight of; but this does not affect the question of their *origin.* And I must express my most thorough conviction, that there was enough retained in these symbols, even among the most corrupted, to lead the mind of a devout and reflecting man away from their outward meaning to their original and spiritual signification.

"If, now, we follow down the history of these ancient mysteries, until the religion of the Cross had been proclaimed throughout the world, we shall find them essentially changed in their religious character; no longer professing to convey religious blessings or spiritual privileges, but holding out promises of such advantages and benefits as men can afford to their fellow-men, but still inculcating virtue by the highest and strongest sanctions. We might, would time permit, follow down the history of the associations to the present time, and should thus find that, from the earliest ages to the present day, there have been similar associations founded upon the same general principles, with similar rites and

ceremonies, and with similar objects in view. Yet the rites and ceremonies have not been the same; for membership in one would not introduce a person into any other. Such an investigation, also, would show us that these rites and ceremonies were originally of a religious character, copied, in the first instance, from a divine institution, and that for ages they were mighty agents in preserving and perpetuating a knowledge of the truth, both as regards God and man."*

The great German poet and philosopher, Gœthe, in the following Ode, traces an analogy between the initiation in a Lodge (undoubtedly Masonic, but equally applicable to one of our Order) and human existence. Its mysterious beauty will speak to every heart; but the initiated will feel it most, as they will understand it best:—

THE LODGE.

TRANSLATED BY THOMAS CARLYLE.

The worker's ways are
A type of existence,
And in his persistence
Is as the days are
Of men in this world.

The future hides in it
Good hap and sorrow;
We still press thorough—
Naught that abides in it
Daunting us—*Onward!*

* "Associations for Benevolence, Ancient and Universal: a Discourse delivered in Trinity Church, New Haven, September 2, 1842; being the Third Anniversary of the I. O. O. F. of Connecticut. By Rev. A. B. CHAPIN, M. A." Copied from the Covenant for January, 1843; the learned Author's numerous notes and authorities being omitted, as of little use to the general reader.—A. B. G.

And solemn before us,
Veiled, the dark portal,
Goal of all mortal.
Stars silent o'er us—
Graves under us silent.

But heard are the voices—
The voice of the sages,
The worlds and the ages.
Choose well; your choice is
Brief, and yet endless.

Here eyes do regard you
In eternity's stillness;
Here all is fulness,
Ye brave, to reward you;
Work, and despair not.

With these introductory remarks on the general aim and teachings of all ceremonials of initiation, we are prepared, I trust, to understand more clearly the mysteries, lessons, and duties inculcated in our initiatory rites, and their application to the degrees which follow after.

CHAPTER II.

OF INITIATION.

1. A THOUGHTFUL man's first entrance into a Lodge, unknowing what there is to be transacted, is a serious event. There, for a time, he is to be isolated from general society, in a retreat sacred to benevolence and peace, away from the world, with its selfish toils and

cares, its factitious distinctions and social vices, surrounded wholly by those who have vowed to devote their lives to fraternity in Odd-Fellowship. His object is to learn their principles, to assume their vows, to unite in their labors. That he may do so properly, they require him to pass through rites which shall teach him his present condition as a social being, and the primary principles of the condition he is about to enter.

2. Consider, then, the social state of man without knowledge and practice of those relations which bind him to his Creator and his fellows. How isolated his position; how surrounded by the darkness of ignorance on every side; how feeble, helpless, dependent, in a world that appears adverse and antagonistic! If he find a guide, he knows not whether to trust or doubt him; and he is yet in such need of one that he follows whithersoever he is led.

3. Himself bound, by his ignorance and fears, in the indurating fetters of selfishness, he knows not that any have more light and freedom than are his; and yet, not fully realizing his own need of both, he may marvel if told that nearly all mankind are in darkness and chains which they neither behold nor feel. It is not until some voice greets his ear with a promise of instruction, that he begins to conceive that the chaos around him *may* be resolved into order, the discord to harmony. This conception leads him to desire that wisdom which shall shed light upon his darkness, and unravel the perplexities which bewilder his soul.

4. And yet the first ray of light will but increase the apparent gloom; for it will exhibit more strongly the vanity of human pursuits and possessions, the brevity of life and the certainty of death, and all life's evils fearfully aggravated and increased by the strifes, dis-

cords, and dissensions which flow from human ignorance and folly, and end at last in death itself.

5. Yet contemplate the scene. From all that gloom, light will shine forth to guide aright. It will humble human pride. It will awaken compassion for others. It will arouse the soul to a just sense of its responsibility to God, and its duty to man. It will fill his heart with a salutary horror of that monster, SIN, whose power has arrayed man against his fellow-man, and washed the earth with tears and deluged it in blood. It will bid him beware that his own heart does not cherish moral evil, that bane of happiness and peace, that fountain of discord and strife, that inflictor of guilt and shame, and wo and death, which must reign until men learn to obey the law of truth and love, and the earth is filled with righteousness and peace.

6. As he thus realizes his own mortality, its possible nearness, and his own dependence and helplessness, he will the more willingly ponder the ties that bind him to the woes and sufferings of all around him, and joyously look forward to that bright era when all these woes and pains shall be banished by the prevalence of benevolence and peace, by the reign of brotherhood and love! *Then* "the LORD shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."*

7. Even animals would seem to be blessed in the change. "The wolf, also, shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child

* Isa. ii. 4.

shall lead them. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox."*

8. And such a period may be expected on the ground of man's origin and nature, also. For God "hath made of one blood all nations of men for to dwell on all the face of the earth."†

9. Let him not wonder that he is yet unable to behold steadily this light through surrounding darkness. Man advances gradually in light and knowledge. But how can he apply these principles of fraternity so as to enlighten and liberate his own soul, then enlighten the darkness and break the bonds of others, and so hasten the coming of that age when this Aceldama shall be a blossoming Paradise, and clashing interests and jarring strifes give place to a universal union of all energies for the general good, to a community of happiness and peace?

10. Let him hear the voice of Antiquity, speaking through the lips of the aged and wise; it will utter the lessons of goodness and wisdom acquired by experience and observation. Righteousness secures present provision and protection as well as future prosperity and safety. "Godliness (*i. e.* God-likeness) is profitable unto all things, *having promise of the life that now is*, and of that which is to come."‡ The Psalmist therefore truly declared, "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."§

This teacher of past ages also says that Friendship, Love, and Truth are not only a safeguard, but a remedy for all the social and moral evils that afflict our race.

* Isa. xi. 6, 7.

† Acts xvii. 26.

‡ 1 Tim. iv. 8.

§ Psalm xxxvii. 25.

Remember well this great lesson—forget it not. Advance in it, that further instruction may unfold its applications to our duties and our wants.

11. Good conduct only, not mere professions and seemings, can procure the esteem and confidence of the good and wise. But let the Odd-Fellow add to goodness, prudence. Let caution watch his lips and his ways. We would say to him: "Bestow not your confidence too hastily. Be just to yourself as well as generous to others. Be just especially to those who confide in you. Keep their secrets more carefully even than your own. Watch over their interests, and promote their welfare with the unsleeping vigilance of a sentinel in the presence of armed enemies. Not only do not wrong a brother, but never allow him to be wronged, if in your power to prevent it or warn him. Fidelity in duty, *honesty*, then, is the duty of all in our singular fellowship; the honesty of a warm heart and a sound mind; honesty to those without and those within; honesty to yourself and all around. For we are Odd-Fellows only when we act and speak like honest men."

12. This learned, and a new light will break in upon the mind, and the heart beat more freely. The outside seeming is known not to be the inward reality. The world may move in a vain show, each man striving to disguise himself from others, often even from himself. But in our Lodge-room we expect brethren to lay aside the deceitful mask, and look each other lovingly in the eyes, knowing and known of each other as they are. Let those who unite with us learn that the homely garb, the rude appearance, the rough form, often encloses an unruffled conscience and a humane heart, while the costly dress, the polished manners, and the courtly

speech often hide a heart festering with corruption and black with selfishness and cruelty. "A man may smile, and smile, and be a villain still." Be not deceived, then, by the exterior appearance of men and things, but wait, and learn, and "judge righteous judgment."

13. Keep in remembrance the signs and words imparted to you, to enable you to enter these courts, and to recognize and be recognized of your brethren. Trifling as they may seem to some, they are the key to our treasures and our mysteries. And in their use, remember that they are pledges of secrecy to the brotherhood from you, and to you from us. Remember also, that the OMNISCIENT ONE observes your every discharge of duty and use of privilege. Let your hand, then, be open as day to greet a brother with frankness, or to aid him with cheerfulness and love. Show due courtesy to your brethren, and salute respectfully those who preside over the Lodge, as the representatives of the Lodge itself.

14. The forms through which you have passed are not what they seem to many. Under each act and emblem there is deep significance. So in life. Apply your instructions there, and every thing becomes vocal with wisdom. The eyes blinded by the darkness of a dungeon, are naught to the blindness of the moral sense obscured by indulgence in selfishness and sensuality. The fetters on a martyr's limbs, what are they to the chains which evil passions and bad habits impose on the inner man, and whose iron does indeed enter the soul? May your initiation and consequent practice aid in releasing you from all blindness of moral vision, set you free from the fetters of ignorance and error, and bring you from a death in selfishness into a life of active benevolence and virtue.

15. Odd Fellowship is a miniature representation, among a chosen few, of that fraternity which God has instituted among men. Few as are those who would represent it, the great principle is wide enough for all. On the broad platform of brotherhood, all nations, parties, and sects can meet and freely mingle in offices of needed kindness and mutual well-doing. Fraternity, therefore, is the corner-stone on which our forefathers based our Order; fraternity in the family of mankind, illustrated in our family, the Lodge, and the Order. As all men have God for their Father, all are brethren; and we would illustrate this great fact in all our offices of mutual aid, relief, sympathy, and benevolence.

16. Recognizing the Fatherhood of God, Odd-Fellows bring not into a Lodge the classifications of human society without. No high, no low, no great, no small, no rich, no poor, no nation, party, or sect do we know among us. All are one, all fellow men, all brethren. As one family we meet together, to counsel and aid in measures for the relief of distress, for mutual instruction, watch-care, and fellowship, and for the discipline and improvement of character. An altar dedicated to such offices must be served with clean hands and surrounded with pure hearts. All discord and strife, all alienation of heart must be kept away from our meetings. And yet while we exclude all party and sectarian distinctions from our Lodges, we require no sacrifice of opinions, no loosening of obligations to Church or State, no swerving from principle, no lessening of devotion to God. On the contrary, we teach that no man can be a good Odd-Fellow who neglects any duty he owes to his Creator, his family, his country, or his fellow-man.

17. But guard against a too common error. Ours is

not a mere beneficial society, nor designed only to aid its members in danger and distress. Great and good as are these, they are more our *means* than our *ends*. By associating together for benevolent purposes, we hope to improve and elevate the characters of our brethren, to enlighten their minds, to teach them their capabilities for usefulness, to expand their affections, that they may not "give up to party what was meant for mankind." In one word, all our operations are designed to lead each other to the knowledge and practice of the true brotherhood of man.

18. Believing that every one we thus receive and instruct will be benefited thereby, we gladly greet each initiate as a brother beloved, and welcome him with fraternal grip to the obligations and privileges of our beloved Order.

19. Remember that when on the surging waters of human life, far from haven and from home, you may summon any brother to your aid. But forget not, also, that the obligation is mutual. When you are summoned, you also are bound to fly and save your perishing brother from sinking in despair.

§ 2. *Regalia of an Initiate.*

The regalia of a newly-initiated brother is *a white apron only*.

Without any ornament of colored fringe, its simplicity and purity well denotes the position of its wearer in the Order. The primary principles of Odd-Fellowship, blended in the one, great, all-including principle of *fraternity*, are his; but only in the germ, waiting the unfolding of blossoming and fruitfulness. The elementary lesson has been imparted; but it is not yet made applicable as a means to acquire the abstruser lessons which

follow. He has the materials: it is his now to apply them in detail, until their utility shall create for them every desired ornament, every needed grace and virtue.

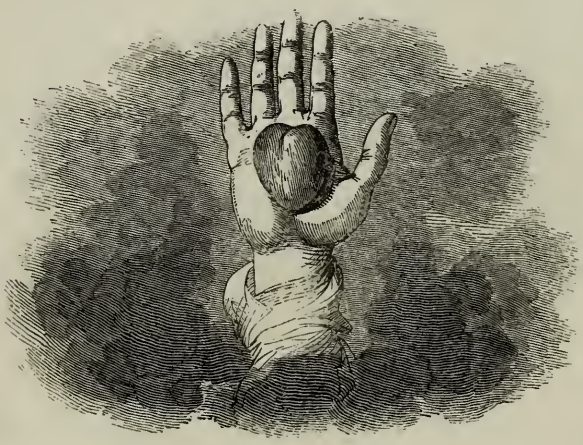
§ 3. *Emblems of the Initiatory Degree.*

The emblems usually connected with this first stage of our Order, are the following:



1. *The All-seeing Eye.*—"The eye, enveloped in a blaze of light and glory, reminds us that the scrutinizing gaze of Omniscience is ever upon us; that all our thoughts, and words, and actions are open to His survey; that Jehovah searcheth our hearts and trieth our reins; that we cannot hide ourselves from his view, even though we ascend to Heaven, go down to Hades, or seek a dwelling place in 'the farthest verge of the green earth.' It instructs us that, although, to our clouded minds, thick darkness is round about Him, yet He dwells in unapproachable light, and looketh kindly

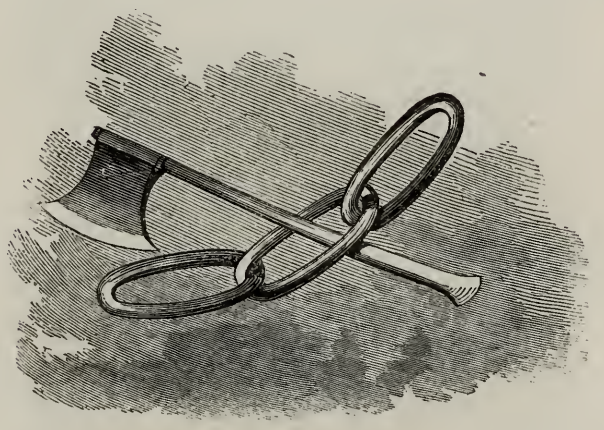
down upon man, providing for his wants; and, in the minuteness of His care, numbers all the hairs of our heads. It is therefore our duty to live and act as under the eye of our All-seeing Judge, who will bring us into judgment for all our proceedings. Nor do we forget the important implication from this emblem, that from Him, whose eye is ever upon us, we receive every mercy, and are bound to render Him our warmest thanks, and confide in His future munificence. Hence the motto written beneath the eye—'IN GOD WE TRUST.'"*



2. *The Heart and Hand.*—The heart in the open hand denotes candor, frankness, sincerity. There is no concealment of feelings and purposes. There is cordiality in its greetings and its pressure. It is "open

* From a public Address delivered before the Order in Richmond, Va., in 1841; and published in the "Odd-Fellow," for January, 1842, published in that city. The *quotations* on the Emblems in the remainder of this work are from the same source.—A. B. G.

as day to melting charity," at the voice of suffering and distress. It giveth with good-will, knowing that "the Lord loveth a cheerful giver." Hence "the heart and hand imply, that when the Odd-Fellow greets his brother, the welcome proceeds from the heart. He extends not the right hand of fellowship, while the left hand holds the assassin's dagger. His salutation is not followed by a thrust at the vitals of his kinsman; but his heart is with his hand; and what the one in love dictates, the other in alacrity performs."*

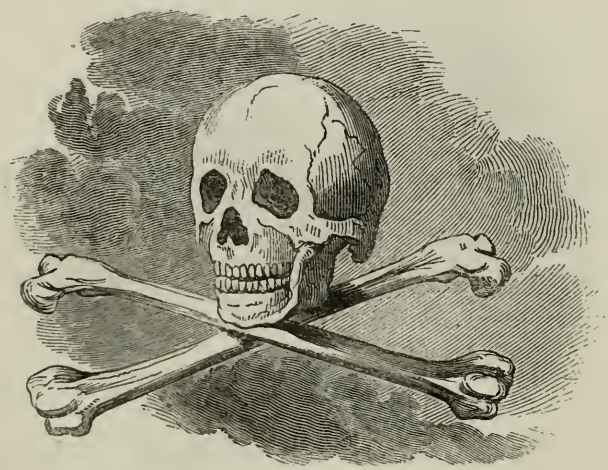


3. *The Axe and the Three Links.*—"*The Axe* conveys to our minds the wholesome truth, that as the trees of the forest must be cut down, and fall before the progress of civilization, with a view to convert the wilderness into a fruitful field, so must the Axe of Divine Truth, which is laid at the root of the tree, cut down every evil plant and poisonous tree, before our fellow-men can be brought under the influence of benevo-

* "Odd-Fellow," for January, 1842.

lence. And it admonishes us to labor for the completion of this work: to lay the axe at the root of every tree that bringeth forth not good fruit, and cut it down."* In many Lodges, it was (and is yet) customary to collect special donations for the needy and distressed, on this emblem, which had painted on the side presented for the donation, the *heart in hand.*

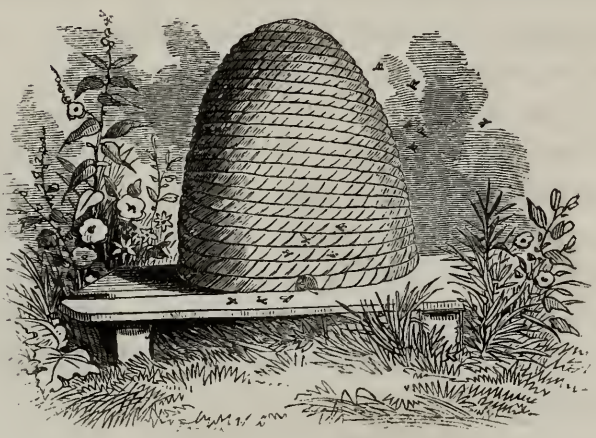
"*The Three Links* remind us that the only chain by which we are bound together is that of 'Friendship, Love, and Truth;' and that we are obligated, by the most sacred considerations, to violate neither of these principles."†



4. *The Skull and Crossed Bones.*—This emblem is designed not only to teach us that we are "of the earth, earthy," and that unto the dust we must return, but also "that we are obligated to commit the mortal remains of a departed brother carefully to the tomb;

* "Odd-Fellow," 1842. † Ibid.

that we are bound to cherish a lively recollection of his virtues, and to bury his imperfections with his body, beneath the clods of the valley."*



5. *The Bee-Hive.*—What a beautiful emblem of the power of association, order, and industry in the promotion of good works! As in heraldry the good qualities only are counted, and the evil dropped, so in this emblem we see only what is good and worthy of imitation. Subordination and good government, proper distribution of tasks and labors, gathering sweets from even the refuse of life, and honey from poisonous weeds, and unity of purposes and works for the interests and welfare of all. It thus "admonishes us to avoid indolence, and wisely improve our time. It teaches us the important lesson, that if we would pass the winter of our age in comfort and cheerful abundance, we must improve the summer of our being under the guidance of economical and well-directed industry."*

* "Odd-Fellow," 1842. † Ibid.

§ 4. *Conduct of a New Member.*

A sense of propriety will, of course, withhold an initiate from taking an active part in the proceedings of his Lodge on the night of his initiation. The By-Laws of many Lodges expressly prohibit his voting until he has been a member for one week. Let him, then, be careful to observe what must appear to him the *odd* ways of transacting business and exchanging courtesies in the Lodge-room, that he may learn their use and meaning, and acquire facility in their performance. After one, or at most a few evenings, he will understand well his position, and be prepared to discharge its responsibilities.

Aim to become a *working* member. There is generally enough to do for all who attend the meetings and are willing to work. Signify, therefore, your readiness to serve the Lodge in any capacity that may be assigned you, and then wait patiently until your services are required.

If called to serve in any office, or on any committee, inform yourself well in regard to the *duties* thereof, and the best *modes* of performing them. Apply to the principal officers or oldest members of the Lodge for such information, if not found in our books or periodicals within your reach. Then devote yourself earnestly to the work assigned you. You will thus be useful, not only to the Lodge and the Order, but to yourself. We always *get* some good when we *do* good.

But you will find your knowledge of the Order, and your sphere of action in it, quite circumscribed, until you advance further in its gradations. As soon, therefore, as the proper probation has elapsed, apply for the

degrees. The qualifications for obtaining these, vary a little in the different States. In general, a member is required to have been an initiate three months before he can receive the first and second degrees, a month more before he can receive the third and fourth degrees, and then a month more before he can receive the fifth degree. The prices of the degrees also vary in the different States. In some Lodges, also, the benefits during sickness or disability are increased as the members advance in the degrees. The Constitution and By-Laws of your Lodge will give you all needed and correct information on these particulars. In some cases, the degrees are conferred earlier by dispensation obtained from the Deputy Grand Master of the District.

The mode of applying for the degrees usually is, to deposite the amount required for the certificate, with the Secretary of the Lodge, and then procure a brother to prefer your request in open Lodge, at the proper season. On this request a ballot is had, at which none can vote but those who have received the degree applied for, and if favorable, (as it is sure to be if the applicant is an active, well-behaved member, and duly qualified,) the certificate is granted.

The officers or older members of the Lodge will give you the requisite information for further proceedings, which vary according to the usages of different State Grand Lodges. But in no case will you find any difficulty in comprehending the steps to be taken, or in complying with the required forms.

CHAPTER III.

OF THE FIRST, OR WHITE DEGREE.

1. HAVING acquainted yourself with the elementary principles and general objects of the Order, and exercised yourself in its measures and operations, as none but the initiated can do, you can judge your ability to fulfil any further *similar* engagements into which you may be required to enter as you advance, and whether the obligations imposed by a further development of our principles would prove burdensome. The gratification of mere curiosity will hardly compensate you for the duties you will thus assume. A higher aim, the love of the beautiful, the good, and the true, can alone yield you a full equivalent for your expenditure of money, time, and labor.

Having decided these questions, and obtained the requisite certificate, you are prepared to advance a step in extending your hand for the relief and comfort of the fraternity throughout the world.

2. Remember what was before taught you of our general principles, and of the necessity of their practical application in our Lodges. No man is so isolated as not to have *some* fellow-beings in whose joys or sufferings he sympathizes. In ministering to the wants of his family or friends, he is taught the dependence of man on his fellow-man. But, unhappily, "the cares of this world or the deceitfulness of riches" too often

blunt our natural sympathies. As one beloved object after another is removed, the affections contract; or as the desires of the merely animal man are ministered unto overmuch, the heart becomes callous, and misanthropy or selfishness renders us more indifferent to the woes of mankind. Hence the importance of association for philanthropic purposes, that we may keep alive our humanity, and enlarge the sphere of our affections and sympathies, by continual exercise. By such associations, the combined operations of the many are rendered more effective; and all, acted upon by emulation in good works, are rendered more zealously active in well-doing, and thus the world is benefited, and ourselves improved and blessed.

3. The bonds of our fraternity draw us together in our Lodges; they induce us to feel and relieve each other's distresses; they lead us to console the afflicted; they render our assemblages the image of a family of brothers; they make us respectful to those in authority; they teach us obedience to reasonable requirements; and they gladly constrain us to give advice and support to those who labor to promote the welfare of our Order.

4. Our laws teach us respect for ourselves, temperance in our desires, chastity of person, and purity in heart and mind. Drunkenness is a worse than beastly vice. It deprives man of his reason; it disqualifies him for business; it wastes his substance; it ruins his health; it subverts his morals; it destroys his domestic happiness and peace; it overthrows his character and influence; and if it cuts not short his life, it makes his old age a scene of beggary, disease, and shame. Unchasteness in feeling, thought, and conduct are as cause and effect; and if the former are not subdued, the latter will follow. It is no less disastrous to self-respect,

to health, to fortune, and to reputation, than intemperance in food and drink.

"The sacred lowe o' weel-placed love,
Luxuriantly indulge it;
But never tempt th' illicit rove,
Though naething should divulge it:
I waive the quantum o' the sin,
The hazard of concealing;
But, och! it hardens a' within,
And petrifies the feeling." BURNS.

"Be temperate, therefore, in all things."

5. Our laws extend the love of self-good to the love of mankind. The chief attributes of our fraternity are Benevolence, Brotherly Love, and Charity.

Benevolence, or the willing of good, is the spring of all kindly emotions and exertions for others. Its possessor desires to assuage the woes of the sorrowing; to heal the wounds of the afflicted; to infuse strength into the weak by his words and example, and to relieve the distressed from his abundance.

Brotherly Love craves the strengthening influence of frequent association, and increases by the interest thus created in each other's welfare, and by mutual labors to promote each other's happiness. United in morality as well as in honor, our secrecy can be no cloak for evil; no seducing lure to sensuality or vice; but merely a means to increase our zeal and unite and strengthen our energies for well-doing, and to guard us from imposition. It makes us powerful for *good;* but disunites and weakens us when we would use it for *evil.* The laws of God which regulate our conduct, we urge on all around us, especially that comprehensive law, reaching far as man is found, "WHATSOEVER YE WOULD THAT

OTHERS SHOULD DO TO YOU, DO YE EVEN SO UNTO THEM." Acting thus in our affiliation, strengthens the ties of our friendship, and widens and deepens the foundations of our Brotherly Love.

Charity applies Benevolence and Brotherly Love to near and immediate use, and projects them far and wide into society around us. While it incites us to minister to the needy and suffering of our Lodges, it also embraces the human race in its desires and efforts. It is patient, persevering, and enduring. Though unworthy objects may deceive us, and abuse our aid, yet it will not suffer us, on that account, to cease pitying or neglect relieving other and more worthy objects who may come after them. Thus evinced, we feel that "it is more blessed to give than to receive." Like Mercy, its quality

> "is not strain'd;
> It droppeth as the gentle rain from heaven
> Upon the place beneath; it is twice blessed;
> It blesseth him that gives and him that takes:
> 'Tis mightiest in the mightiest; it becomes
> The throned monarch better than his crown;
> * * * * * * *
> It is an attribute to God himself."

The charitable are, indeed, "imitators of God, as dear children." The relieved are monuments of their goodness, and their own souls are filled by the All-Good with a joy which the selfish or cruel never know. Respected by all, and beloved by the poor, the home of the charitable is the abode of peace and contentment. He can say, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the father-

less, and him that had none to help him. The blessing of him that was ready to perish, came upon me; and I caused the widow's heart to leap for joy."* With "a conscience void of offence toward God and man," he lives in the esteem of the good; gray hairs are to him a crown of glory; and his departure from earth is but a translation to a blissful immortality.

5. Fidelity to these principles and practices will, indeed, constitute you a member in this onward step of our beloved Order, make you an honored pillar in our temple, a blessing to community, and an ornament of society in all your relations thereto.

§ 2. *Regalia of the First Degree.*

The regalia for a brother of this degree is *a white collar and white apron*, both of which may be *trimmed with white ribbon or fringe*, and ornamented with *a white rosette* on the collar; and on the apron any emblems of the initiatory or of this degree. The color of your regalia, and the emblems of this degree generally, will remind you that the purity and innocence required in your initiation are still to be maintained in connection with the more active and enlarging duties to which this advance conducts you.

§ 3. *Color of the First Degree.*

The color of this degree is *white*, and has its *special* as well as general significancy. It refers to *Faith*, especially in its practical form, *Fidelity*, as well as Purity. An able writer, from whom we shall have fre-

* Job xxviii. 11–13.

quent occasion to quote, in "The Covenant and Official Magazine of the Grand Lodge of the United States," February number for 1842, says of the color of this degree:—

"WHITE has ever been regarded as emblematic of purity and sincerity. Thus in the Apocalypse it is said, (Rev. ii. 17,) 'I will give him a *white stone*, and in the stone a new name written, which no man knoweth, saving he that receiveth it.' 'He that overcometh, the same shall be clothed in *white raiment.*'* (Rev. iii. 5.) Near the Capitol at Rome, stood the temple of FIDES. When the priests offered their bloodless sacrifices to her, their faces and hands were shrouded in *white* cloths, thereby intimating that faith, or fidelity, should be close and secret. She is called by Virgil, (Æn. i. 292,) '*Cana Fides*,' probably because candor is essential to fidelity. One of the symbols of this goddess was a group of two young virgins clad in snowy vestments, and joining hands; which act signifies a pledge of faith for future *friendship*. In physics, *white* is a result of the union and reflection of all the primary rays of light: hence it is metaphorically used to signify a collection and reflection of those graces and virtues which adorn and dignify the character."†

* With due deference to this learned correspondent of the Official Magazine, I think these quotations have reference to *persistent* or *victorious fidelity* of the recipient, rather than his mere purity or sincerity. The *white stone* and the *white raiment* are the reward of him that *overcometh*. Fidelity unto *victory* is therefore signified by this color, which is well bestowed on the initiate whose fidelity in his first probation has entitled him to receive this degree.—A. B. G.

† Covenant, vol. 1, p. 70.

§ 4. *Emblems of the First Degree.*

The emblems usually assigned to this degree, are—



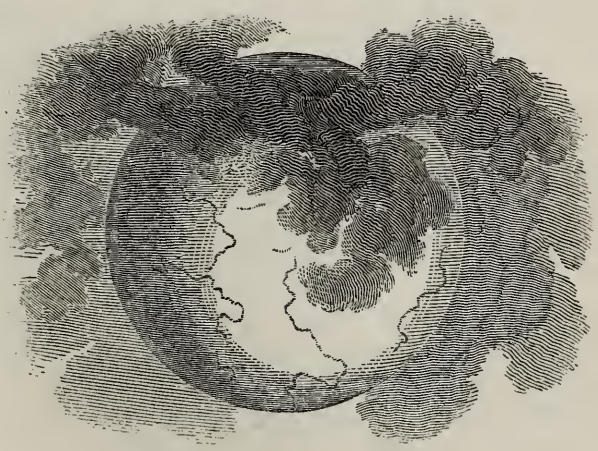
1. *The Lamb.*—It "suggests to us the importance of personal innocence and purity, and forcibly reminds us of the Paschal Lamb under the Law, and of Christ, 'the Lamb of God which taketh away the sin of the world.' It reminds us, also, that we are the sheep of God's pasture, and the objects of his peculiar regard."*

2. *The Shining Sun.*—As it shines alike for all, it teaches us impartiality in our general benevolence. And as no clouds or mists that pass over its disc, sully its brightness or dim its glory, it instructs us to bear with patience and equanimity whatever storms deform

* Odd-Fellow, 1842.



our atmosphere, or gloomy circumstances that may surround us, knowing that they cannot dim the peace of our souls if we harm not ourselves.



3. *The Globe in Clouds.*—"The Globe instructs us that the world is the field of our benevolent enterprise; that our brethren are scattered over the face of the

earth; and that from whatever nation they come, if misfortune visit them, they must not solicit our aid in vain."* Thus enveloped in clouds, on which the sun is shining and dispersing them, it has also a special meaning. So Odd-Fellowship is dispersing the mists from the advancing member's mind, and revealing things as they are. So, also, it is enlightening a world in partial darkness as to the true relations man bears to his Creator and to his fellow-man. As the initiate advances in these principles, and learns from this emblem their universality, and that he is to apply their light and warmth wherever human ignorance needs the one, or human wo the other; and as he beholds the dark clouds already beginning to roll away from the globe, and the cold mists disperse, he has already a prelibation of that period when the whole earth shall bask in the light of God's truth, and reflect back, with gratitude and praise, its radiance and its glory!

CHAPTER IV.

OF THE SECOND, OR COVENANT DEGREE.

1. Having evinced a willingness to enter into any proper obligation within your ability to perform, you are now presented with an opportunity of entering into a still closer and more precious covenant with your brethren.

2. The first degree treats mainly of Charity as mani-

* Odd-Fellow, 1842.

fested in Benevolence and Brotherly Love. The great lesson of this degree is to show the application of that principle in the action of mutual counsel, relief, and sacrifice, according to our peculiar measures of covenanted love. But before we enter on the special obligations of this degree, permit some quotations from Holy Writ, to show that such a covenant as ours has the Divine sanction.

3. SCRIPTURE LESSON.

1 SAMUEL xvii. 57, 58, AND xviii. 1–4.—And as David returned from the slaughter of the Philistine, [Goliath,] Abner took him, and brought him before Saul, with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, young man? And David answered, I am the son of thy servant Jesse, the Bethlehemite. And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

4. But Saul's envy at the superior praises lavished on David by the people, begat bitter enmity in his heart against the shepherd warrior, and led him to make several attempts to take the life of David. After which we read—

1 SAMUEL xix. 1–7.—And Saul spake to Jonathan his son, and to all his servants, that they should kill David. But Jonathan, Saul's son, delighted much in David; and Jonathan told David, saying, Saul, my father, seeketh to kill thee. Now, therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself: and I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee. And Jonathan spake good of

David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good. For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest it, and didst rejoice; wherefore, then, wilt thou sin against innocent blood, to slay David without a cause? And Saul hearkened unto the voice of Jonathan: and Saul sware, As the LORD liveth he shall not be slain. And Jonathan called David, and Jonathan showed him all those things: and Jonathan brought David to Saul, and he was in his presence as in times past.

5. But soon the evil spirit again came upon Saul, and his attempts on David's life compelled the young man to flee to Samuel in Ramah. And being pursued there by the malice of the king, we read—

1 SAMUEL XX. 1–23.—And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life? And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing, great or small, but that he will show it me; and why should my father hide this thing from me? It is not so. And David sware moreover and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly, as the LORD liveth, and as thy soul liveth, there is but a step between me and death. Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee. And David said unto Jonathan, Behold, to-morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. If thy father at all miss me, then say, David earnestly asked leave of me, that he might run to Bethlehem, his city; for there is a yearly sacrifice there for all the family. If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him. Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father? And Jonathan said, Far be it from thee:


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for if I knew certainly, that evil were determined by my father to come upon thee, then would not I tell it thee? Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

And Jonathan said unto David, Come, and let us go out into the field. And they went out, both of them, into the field. And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about to-morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and show it thee; the LORD do so, and much more to Jonathan: but if it please my father to do thee evil, then I will show it thee, and send thee away, that thou mayest go in peace; and the LORD be with thee as he has been with my father. And thou shalt not only, while yet I live, show me the kindness of the LORD, that I die not; but also thou shalt not cut off thy kindness from my house forever; no, not when the LORD hath cut off the enemies of David, every one from the face of the earth. So Jonathan made a covenant with the house of David, saying, Let the LORD even require it at the hand of David's enemies. And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul. Then Jonathan said to David, To-morrow is the new moon; and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And behold, I will send a lad saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt, as the LORD liveth. But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the LORD hath sent thee away. And, as touching the matter which thou and I have spoken of, behold, the LORD be between thee and me forever.

6. The plan thus devised was put in execution. We have the result in the following :—

1 SAMUEL xx. 35–42.—And it came to pass in the morning, that Jonathan went out into the field, at the time appointed with David, and a little lad with him. And he said unto his lad, Run, find out

now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not any thing: only Jonathan and David knew the matter. And Jonathan gave his artillery unto the lad, and said unto him, Go, carry them to the city. And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, Go in peace, forasmuch as we have sworn, both of us, in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed forever. And he arose and departed; and Jonathan went into the city.

7. Much as has been said of the devoted friendship of Damon and Pythias, in the days of the tyrant Dionysius, of ancient Syracuse, it may be doubted whether its tenderness and fidelity equalled that which bound in one life, as it were, the hearts of David and Jonathan. The heathen friends were of the same station in life; but the Jewish friends were of almost opposite conditions at its commencement. David an humble shepherd; Jonathan a prince, distinguished in arms, and the heir of Saul, the Hebrew king. The tyrant who menaced the heathen friends was a stranger to them in blood; but the jealous and bitter enemy of David was Jonathan's own father, whom, in all else, the noble son reverenced and obeyed. And yet, notwithstanding their wide difference in rank, Jonathan honored and comforted his persecuted shepherd-friend, and defended his character against the suspicions of his vindictive sovereign. And when the kingly wrath would no longer be restrained, he entered into the most solemn, intimate covenant with David, by which they vowed to sustain and aid each other even unto death. "Jonathan loved

David even as his own soul." And when Jonathan fell on the field of battle, David not only poured out to his memory one of the sweetest, tenderest elegiac bursts of poetry ever devoted by the living to the dead,* but he extended his attachment to a maimed son of his friend, giving him a home in his own house, and bestowing on him the large inheritance of Saul.

8. Such is the covenanted friendship we would establish in this degree; such the obligations we would mutually cherish: to consider each other as friends, as brethren in soul, whom we would aid and support in affliction and persecution; whom we would rescue from impending peril caused by mere imprudence, the evil

* It is worthy a place in this connection:—

"The beauty of Israel is slain upon thy high places; how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph! Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings; for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

"From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

"Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles: they were stronger than lions.

"Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights; who put ornaments of gold upon your apparel.

"How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thy high places! I am distressed for thee, my brother Jonathan. Very pleasant hast thou been unto me. Thy love was wonderful: passing the love of women! How are the mighty fallen, and the weapons of war perished!"—2 Samuel i. 19–27.

designs of enemies, or mere accident; whose advantage and interest we would point out to him, when so doing does not conflict with our duty or the rights of others. And in such covenanted love, we would also aid his family, vindicate his reputation, and save his property, person, or life, when in our power, and consistent with our other obligations to God and man.

9. Such covenants may be condemned by the unsocial, the cold-hearted, and the worldly wise. But though they should not be lightly entered into, neither should they be utterly rejected. They are needed in a world like ours, where wrong and affliction so greatly prevail. The man strong in health and confident in prosperity to-day, may be helplessly weak in adversity and illness to-morrow. No one, therefore, is above the need of such covenants, none so lowly that they cannot perform some of their duties. We would unite the good and the true of all classes and conditions, in one great covenant of friendship for the benefit of all.

And such covenants have the sanction of the wise and good of all ages. God himself made a covenant with Noah, and set its token in the heavens as a testimony to after generations. He also made a more solemn one with Abraham, by which that patriarch became known as "the Friend of God." Similar was his covenant with the Jewish nation. And among men they seem essential to society itself; for man's necessities ever create mutual dependence, and call for mutual sympathy and support. Labor has them, Commerce has them: they are made on the ocean and on the land, wherever man goes or dwells; and in all the concerns of nations and of individuals.

But we would infuse into ours more of the heart and its kindly feelings: more of that inner life which shall

give it a greater influence for virtue and humanity. We would make it a covenant of deep, fervent, mutually sustaining friendship, such as cemented David and Jonathan, pledging life-long devotion and kindness on the altar of honorable affection, and based on the great foundation-truth of human brotherhood. And by such covenant we would illustrate and make better understood this universal relation of man to his Maker and his fellows. For, oh, how sadly unnoticed, how grievously neglected are even its lightest claims and lowest applications by the world at large! Breaking bread to the hungry, holding the cup to the thirsty lip, watching by the sick-bed, succoring the needy, clothing the naked, taking the outcast under the domestic roof, how few do this heartily, especially when the object is an alien to their country and a stranger in blood! Yet they, also, are children of our Father in heaven, and our brethren.

Our covenant is to extend these principles and increase these practices, by a practical illustration in our fraternity; to extend them in the world around us, and thus break down the barriers that keep man from feeling for his brother man. We obligate ourselves, not to shield or countenance each other in wrong-doing of any kind, but to realize, as far as possible, in our association, those benefits which would enure to the world were the souls of all men as truly united in the bonds of true benevolence as were the hearts of Jonathan and David in their covenanted friendship.

§ 2. *Regalia of the Second Degree.*

The proper regalia of this degree is *a white collar and a white apron*, both trimmed with *pink* fringe or lace.

They may be ornamented with any of the emblems of this or the preceding grades; and a *rosette* of *white* and *pink* may be worn on the collar.

§ 3. *Color of the Second Degree.*

The color of this degree is *pink*, on which the correspondent of "The Covenant," before quoted from, (under the White Degree,) beautifully remarks:—

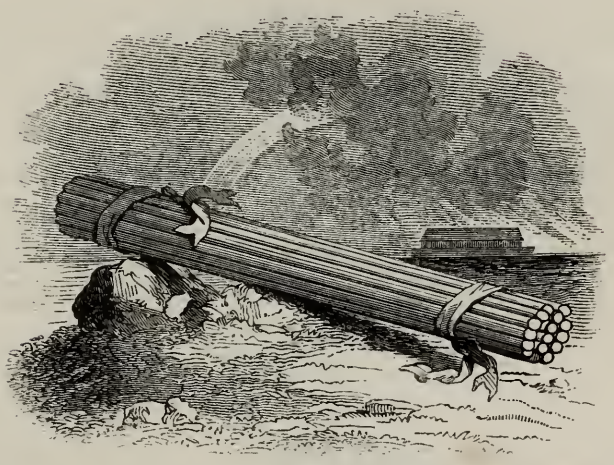
"PINK was the hue by which the ancients represented youth and modesty. It denotes, in poetry, the spring-time of life, when faith is the most confiding, the affections most vigorous, and friendship is most constant. Nature herself seems to have dictated the choice of this ray as figurative of those very qualities with which the imagination has coupled it. In the prismatic spectrum, the red ray (of which pink is but a modification) is the most calorific and least refrangible of all: the moral parallel is, our covenant love should be *ardent*, and *never turn* from its purpose."*

§ 4. *Emblems of the Second Degree.*

The emblems usually assigned to the Second, or Covenant Degree, are:—

1. *The Bundle of Rods.*—This memento of a dying parent to his sons, to inculcate the necessity of union among them, speaks no less strongly to our larger family. Bound together by its bands, it constantly reminds us of the strengthening power of "Friendship, Love, and Truth," which unite in one common bundle of principles, interests, labors, and objects, the numerous

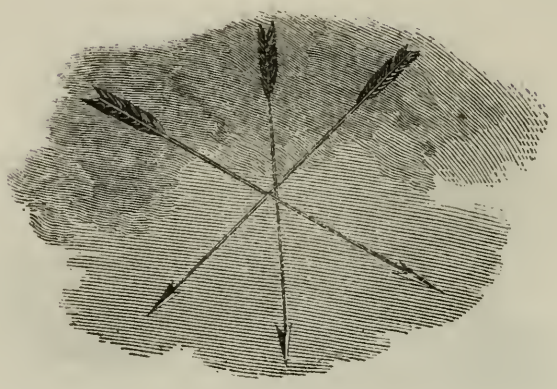
* "Covenant" for February, 1842, p. 70.



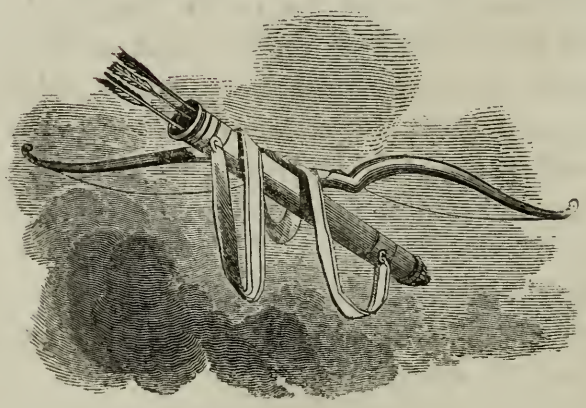
individuals of our vast brotherhood. It "shows us the importance of union in our benevolent endeavors. As *one* of the bundle could be easily broken, so one member of our Fraternity could be easily dissuaded and disheartened in the work of mercy; and as *the bundle* of rods cannot be easily broken, so our *members united* may surmount great obstacles, rise superior to all difficulties, and prosper in their efforts to do good; and, having done all, stand firm and unmoved amid opposition."*

2. *The Arrows.*—To the Odd-Fellow, these weapons of war are emblems of peculiar means to preserve from danger and to maintain peace. They are not to be used as instruments of destruction or injury to any thing but evil and wrong; but for benefit and salvation. They "refer to the plan adopted by Jonathan to apprise David, whom he loved with a fondness more than woman's, of his good or ill fortune from the hand of Saul.

* "Odd-Fellow," 1842.



And they teach us that every laudable effort should be put forth to save a brother from the wrath of an enemy."*



3. *The Quiver and Bow.*—These "remind us of the ancient mode of warfare, of the conquest of the Patriarch Jacob with his bow, and the friendship of David and

* "Odd-Fellow," 1842.

Jonathan. The Bow calls upon us to trust in Him who caused the bow of Joseph to abide in strength. Its *name* reminds us of the Covenant ratified with Noah, of the 'rainbow round about the throne;' and awakens in our bosoms confidence and joy."* The Quiver, as the receptacle whence are supplied the arrows used to secure peace and safety, teaches us that we should be ever ready to watch over a brother's welfare, and to render him due service.



4. *The Rainbow.*—This, God's own selected Token, is one of the most beautiful of Nature's emblems, as it is the most expressive of those chosen by our Order. It reminds us of God's covenant with Noah for the safety of the earth and mankind; and of ours with our brethren, to serve them with ardent love and steadfast purpose. When it appears on the clouds in the heavens,

* "Odd-Fellow," 1842.

"all woven with light," the true Odd-Fellow will read, not only its general language with feelings of admiration and gratitude to Him who set it there as a sign and a token, but its special meaning also, with a heart warming with increased love to his covenanted brethren, and strengthening with firm resolves to render them service, with the devotion and fidelity which he confidently expects from them in his hour of need or peril.

The beautiful Song by Mrs. S. J. Hale, which will be found among the Odes and Music near the close of this volume, will be especially appreciated by our Brotherhood.

5. *Jonathan and David at the stone Ezel*, which we give as one of our embellishments, is so common a pictorial representation on our banners, in our Lodge decorations, and in the books and papers of our Order, that it has almost passed into an emblem of our Order. But though not an emblem of the Order, it is a highly suggestive representation of a trial and proof of that devoted friendship which our Covenant Degree is designed to cherish, and to stimulate into steady activity among our brethren. The selections of Scripture we have given, so fully explains it, that further remark is needless.



CHAPTER V.

OF THE THIRD, OR ROYAL BLUE DEGREE.

§ 1. *Object of the Third Degree.*

1. THERE is a progressive harmony and consistency in the teachings of our ritual, which may be overlooked by the unobservant brother as he passes through the several degrees. The *first degree* teaches the loveliness of charity, as manifested by a benevolent heart, feeling good-will to all, and warm sympathy for the afflicted. The *second degree* teaches the devotion of fraternal love in a covenant for mutual relief. The *third degree* exhibits the same friendship, not as expecting mutuality of benefits, but self-sacrificing, tested by adversity, exercised toward brethren who may be strangers, though members of the great family of Odd-Fellowship.

2. The strongest test of that mutual, disinterested regard, is adversity. "Prosperity makes friends, adversity tries them," is a motto no less true than ancient. In prosperity, gratitude for gifts or expectation of favors, may call forth warm professions, and we may deceive even our own hearts with a belief of disinterested regard for each other. But adversity tries these professions, and removes all self-imposed disguises. A call to give up ease or property, or risk life or reputation to serve a friend, will test the value of your professions and the depth of your attachments. Genuine friendship abides this test, meets sacrifice with firm resolve, and smiles encouragement in the darkest hour.

3. Among the worthies named in Holy Writ, the great lawgiver of the Jews illustrated such friendship on the largest scale, in behalf of his entire countrymen. We present him, then, as an illustration of the principle taught in this degree, and constituting its main obligation.

4. The eventful life of this extraordinary man, furnishes many of the symbols and emblems of our Order, the use of which impresses on the mind the virtues he illustrated, and incites us to copy his laudable example. His moral law has become the basis of law and morals for the civilized world, and is the regulator of our conduct. His strict reverence of the Great Supreme we deem peculiarly worthy of our imitation. And his command in regard to his distressed brethren, should be adopted by us in reference to ours, and be religiously observed by every brother of this degree:—"And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger or a sojourner, that he may live with thee."* When you behold his want, or hear his cry of distress, let his appeal to Heaven find in *you* God's agent to minister rescue or relief.

5. But the Jewish lawgiver is not the only example history furnishes of disinterested, self-sacrificing friendship. Heathen nations, even, have felt its beauty and illustrated its excellence. Damon and Pythias have already been referred to. The mythology of Greece furnishes some probable instances of an early antiquity; and its history relates not a few others among its bravest warriors. Homer seems to consider such an affection, on the part of Achilles, to a fellow-chieftain,

* Leviticus xxv. 35.

necessary to the perfection of his character. And among the Romans, some of their most distinguished citizens were held in high esteem for having manifested such friendships. But, as before remarked, Moses exemplifies the principle of self-sacrificing friendship in a high degree and to a great extent. The more the Jews were oppressed and contemned, the stronger grew his love; and the higher himself was exalted to wealth and honor, the more willingly did he sacrifice his emoluments and prospects, to serve his people, to share their afflictions, and to deliver them from bondage. Delicately reared in a luxurious court, educated in all the learning of the Egyptian monarchy and priesthood, adopted as a member of the royal family, and favored with the highest honors and brightest prospects, still his heart was with his humble kindred, and yearned toward his degraded and oppressed countrymen. And he voluntarily gave up all the worldly advantages of his station, and devoted life and reputation to share the afflictions, and break the bonds, and exalt into a great nation, the Hebrew people, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt."* So steadfast, so devoted, was the sentiment of fraternity that united him with his race!

§ 2. *Regalia of the Third Degree.*

The proper Regalia of the Third, or Royal Blue Degree, is *a white collar and a white apron*, both *trimmed with a light blue ribbon or fringe.* They may

* Hebrews xi. 25.

be ornamented with any of the emblems of this or the preceding degrees; and a *rosette* of *white*, *pink*, and *blue* may be worn on the collar.

§ 3. *Color of the Third Degree.*

The name of this degree declares the color thereof—*Royal Blue.* The writer quoted from, on the colors of the previous degrees, says of this—

"BLUE is the characteristic color of the Third Degree. I have already showed that the Roman mythology arrayed *Friendship* in *white*, and that *Love* was clothed in *pink;* popular usage has assigned to *blue* the representation of *Truth.** Thus, in the order of graduation, we present to the eye an allegorical display of the three cardinal virtues of Odd-Fellowship, FRIENDSHIP, LOVE, and TRUTH. The azure vault of heaven, and the deep, blue sea, are also employed to symbolize *Truth.* In conformity with this exposition, and tending to substantiate its correctness, is the vocal concomitant of the P. S. (sometimes called the S. of D.) of this degree, in which the letters or words — — — — — —, when simply considered, are an appeal for the *truth* as well as of the urgency of our condition and desires. Beautifully apposite with its ideal use is the chemical effect of the blue ray: when it is made to fall for some time on the needle, the rod acquires polarity, and points '*true*' to its mysterious attraction in the chambers of the north."†

* Of Truth in *action*, rather than *knowledge.* To say of an individual, "he is *true blue*," signifies that he is stanch in purpose, and unfearing of difficulties or dangers in doing his duty or serving his friends.—A. B. G.

† "Covenant," 1842.

§ 4. *Emblems of the Third Degree.*

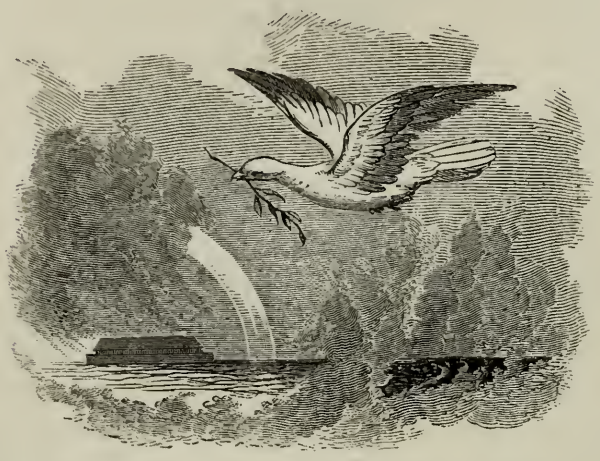
The symbols and emblems usually assigned to the Third, or Royal Blue Degree, are—



1. *The Rod.*—This is to remind us of that which the Jewish Lawgiver stretched forth in the various wonders he wrought for the deliverance of his people, to teach us the virtues he exercised, and the friendship he illustrated. The Rod is an emblem of authority and power; and, in its secondary senses, of correction, discipline, and support. Hence it is spoken of as a *soother* and *sustainer*—"Thy Rod and thy staff they *comfort* me," said the Psalmist. Probably the long rod or staff used in travelling over rocky and mountainous paths was intended in this case. This would make it an emblem of the support which a brother should yield to those called to pass through trying changes and great diffi-

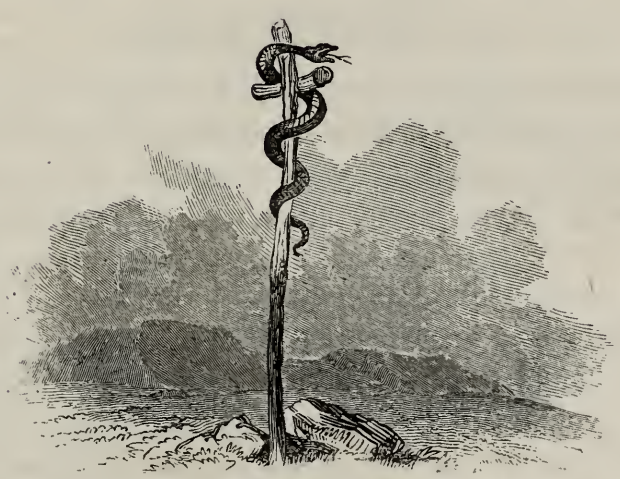
culties. The true brother of this degree is ever such a comforting rod, in God's hands, to the weak, the way-worn, and the afflicted, steadying their steps and bearing their burdens.

2. *The Ark of Noah.*—This reminds us of the preservation of that family, when the whole race perished; and admonishes us to heed every Divine admonition, and seek every refuge of grace provided for us.



3. *The Dove.*—In connection with the foregoing, "the Dove calls to mind the salvation vouchsafed to righteous Noah, and the faithfulness of God in relieving the anxiety of his soul, by sending a harmless messenger with an emblem of continued favor. And it assures us that, if we keep God's commands, we shall behold, amid all the storms and tempests of life, tokens of the Divine approbation, and receive the visits of the celestial messenger, the Holy Spirit."* The dove is also an emblem of innocence, and of fond, constant affection.

* "Odd-Fellow," 1842.



4. *The Serpent.*—This represents "the brazen serpent erected by Moses, according to God's direction, to heal the Israelites when bitten by the fiery serpents sent among them to chastise them for their sins." The New Testament makes the brazen serpent emblematical of the crucifixion of Christ, for the healing of the sins of mankind. The serpent is an oriental emblem of wisdom, as the dove is of innocence; and with the tail held in its mouth, forming a circle, it was used by the Egyptians and other ancients to represent eternity.

NOTE.—The method of proving a brother, or of being proved, taught in this degree, should be carefully remembered as of the highest importance in guarding against imposition. We would recommend those who have just received this degree, to go over it repeatedly with some well-instructed brother whom they *know* to be in possession of it

§ 5. *Concluding Remarks.*

The three degrees received, have put you in possession of peculiar means for conferring and receiving benefits for and from your brethren in the Order, even when they are utter strangers to you, and you to them. But forget not that every privilege has attached to it a corresponding obligation resting on you to make it a privilege to your brother also, when he requires it. If he is bound to give you timely warning of danger, to caution you against your own imprudence or the evil designs of others, or to risk his property, life, or reputation in a lawful effort to rescue yours; you are no less bound to him, to render like offices in the day of trial, need, and peril. That demand may never be made; but *when* made, may it not find you faithless to obligation and recreant to duty!

The less trying but equally important and more frequently needed duties of ministering to the sick and needy, have thus far been faithfully fulfilled by our brotherhood generally; indeed, so far as my information extends, I might say, universally. The dreaded cholera, small-pox, ship-fever, and other malignant diseases, whose terrors have turned hearts to stone, and paralyzed even the domestic affections, have been met with calm resolve by numerous Odd-Fellows in various sections; and stranger-brethren, deserted by conductors of public conveyances, have been housed, and tended with care, rescued from inhumanity and disease, and restored to their families and friends, when, had it not been for our noble institution, they must have miserably perished by the wayside, and been hurried to unnoted graves!

Nor have the still more frequent duties—fit preparations for these rarer events—attention and aid to the brethren of our own vicinities, been less faithfully and devotedly performed. Thus may it ever be—and more faithfully, more abundantly, as the Order grows in numbers, and increases in means, and extends abroad in the world!

"No altars smoke, no offerings bleed,
No guiltless lives expire;
To help a brother in his need
Is all our rites require.

"Our offering is a willing mind
To comfort the distress'd;
In *others'* good our own to find—
In others' blessings blest.

"Go to the pillow of disease,
Where night gives no repose,
And on the cheek where sickness preys
Bid health to plant a rose.

"Go where the friendless stranger lies
To perish in his doom;
Snatch from the grave his closing eyes,
And bring his blessing home.

"Thus what our heavenly Father gave,
Shall we as freely give;
Thus copy Him who lived to save,
And died that we might live." HAMPSON.

CHAPTER VI.

OF THE FOURTH, OR REMEMBRANCE DEGREE

§ 1. *Object of the Fourth Degree.*

1. A BROTHER who has studied well and practised faithfully the principles of the preceding degrees, is prepared and worthy to enter into the obligations of the Degree of Remembrance.

2. All the preceding had reference to the principles of human brotherhood as applied to the members of the Order especially. This degree extends it to universal love—that sentiment, that *fact* which extends beyond and underlies the distinctive ties of nations, communities, parties, sects—to mankind, *the* great Brotherhood. Every influence that paralyzes goodness, contracts sympathy, limits affection, and generates the exclusiveness which characterizes clannishness, partyism, and selfishness, comes from a disregard of this great principle. Man forgets or overlooks the fact that his fellow-man is a being like himself, and that the interests of each are interwoven with the welfare of all. We would therefore urge our brethren to acquaint themselves with man *as man*—with man every where. The minor or limited affections for self, for family, for party, for country, are very good, and beautiful, and useful in legitimate operation as they are natural. But they are not "the be-all and end-all" of the soul's duty in love. "Every man is the centre of the universe of souls, and the first circle is his own family. It is truly

said that 'charity begins at home.' All good affections must begin in the centre; but the defect in general practice is, that they do not travel extensively."* These inner affections are not inconsistent with the outer, not opposed to the universal. The love of mankind and the citizenship of the world coexist with the most ardent affection for family and fatherland. We should remember, then, that mankind is our family, the earth our country, and the race our nation also. Yea, we should even go further. As all, of every grade, station, and clime, are one with us in nature, and all alike immortal, ours is a family of soul or spirit, and not of mere flesh and blood, and we are citizens of the universe. If men could but be imbued with this fact, so as to *act* upon it, the lesser affections would not be weakened, but would grow stronger in the strength of the larger; and happier families and more loving nations would banish clashing interests, discordant feelings, hoary prejudices and wrongs from our earth, and make the world a Paradise.

3. Revelation is explicit in making the love of man the prerequisite to even the love of God. "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Again, "If a man say, *I love God*, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"†

4. The following beautiful little poem, by Leigh Hunt, also teaches that we must love the visible, before the

* Autobiography of Rev. A. C. Thomas, p. 133

† John iii. 17, and iv. 20.

love of the Invisible can grow up in the soul; that he who loveth truly his fellow-man will also love God, the Father of all humanity.

ABOU BEN ADHEM.

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw within the moonlight in his room,
Making it rich, and like a lily in bloom,
An Angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
"What writest thou?" The vision raised its head,
And with a look made of all sweet accord,
Answer'd, "The names of those who love the Lord."
"And mine is one?" said Abou. "Nay, not so,"
Replied the Angel. Abou spoke more low,
But cheerly still, and said, "I pray thee, then,
Write me as one that loves his fellow-men."
The Angel wrote, and vanish'd.
The next night
It came again with a great wakening light,
And show'd the names whom love of God had blest,
And lo! Ben Adhem's name led all the rest.

5. Not only is this degree designed to impress universal love on the mind, but also the teachings of Divine Wisdom contained in the Book of Books, in connection with the lessons imparted in the preceding degrees. Hence we term it the Degree of Remembrance. The following selections from the Bible may serve to show the importance of acquiring that Wisdom, and of performing the duties it enjoins.

6. SCRIPTURE LESSON.

Hear, ye children, the instruction of a father, and attend to know understanding; for I give you good doctrine, forsake ye not my law —PROV. iv. 1, 2.

That thou mayest regard discretion, and that thy lips may keep knowledge, my son, forget not my law, but let thine heart keep my commandments; for length of days, and long life, and peace shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart; so shalt thou find favor and good understanding in the sight of God and man.—Prov. v. 2, and iii. 1–4.

Hear, for I will speak of excellent things, and the opening of my lips shall be of right things. For my mouth shall speak truth, and wickedness is an abomination to my lips. All the words of my mouth are in righteousness, there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Wisdom is better than rubies, and all the things that may be desired are not to be compared with it. The fear of the Lord is to hate evil, pride, and arrogancy; and the evil way, and the froward mouth, do I hate. Counsel is mine, and sound wisdom: I am understanding; I have strength.

The Lord passed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills, I was brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree that it should not pass his commandment; when he appointed the foundations of the earth: then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him: rejoicing in the habitable part of his earth; and my delights were with the sons of men.

Now, therefore, hearken unto me, O ye children; for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the post of my doors. For whoso findeth me findeth life, and shall obtain favor of the Lord. But he that sinneth against me, wrongeth his own soul: all they that hate me love death.—Prov. viii. 6–14 and 22–36.

All things whatsoever ye would that men should do to you, do ye even so to them; for this is the Law and the Prophets.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?

Be ye therefore perfect, even as your Father which is in heaven is perfect.—MATT. vii. 12; xxii. 37–40; and v. 44–48.

7. The above are but a few of the inculcations of Divine Wisdom and Divine Love. In their spirit, perform your duties to yourself and to your neighbor.

(1.) *Deal justly.* Deal justly with yourself, your family, your friends and acquaintances, and with mankind.

Consider well your obligations to promote the public welfare and advance the improvement of mankind; for all such labors will redound to your own good; but a drone in community is a curse to himself and a burden to others.

(2.) *Be temperate.* Be temperate in using the gifts of God's temporal bounteousness. Use, "as not abusing them." Be temperate in indulging the passions of your mind, and in using the physical powers of your frame. Be temperate in exercising even your rights, and your privileges and authority. With the same prudence, form your opinions, express your thoughts, and seek the gratification of your lawful desires. But especially be temperate, and govern thoroughly your appetites. "Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise." "He that

loveth pleasure shall be a poor man; and he that loveth wine and oil shall not be rich." "Be not among wine-bibbers, among riotous eaters of flesh; for the drunkard and glutton shall come to poverty, and drowsiness shall clothe a man with rags." "Who hath wo? Who hath sorrow? Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that seek mixed drink." "Better is a little with the fear of the Lord, than great treasure and trouble therewith." "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith."

(3.) *Be loving.* Be loving unto all, but especially to the suffering and needy. "Love is the fulfilling of the law," "the bond of perfectness," and of it it is written—"Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things; believeth all things; hopeth all things; endureth all things. Charity never faileth."

§ 2. *Regalia of the Fourth Degree.*

The prescribed regalia of the Fourth, or Remembrance Degree, is *a white collar and a white apron*, both *trimmed with a green fringe or ribbon.* They may be ornamented with any of the emblems of this, or of any of the preceding degrees; and a *rosette* of the colors of this and the preceding degrees may be worn on the collar.

§ 3. *Color of the Fourth Degree.*

The appropriate color of this degree is *green*. The unknown writer in "The Covenant," to whom we are already so greatly indebted, says—"It is the most widely diffused of all the tints which adorn the material world. Nature has clothed herself in this rich garniture throughout her solid domain; yet, although it is so lavishly spread before us, from mountain-top to dell, the eye never rests upon it without a sense of refreshment and delight. In very remote ages, green was happily chosen from all its sister rays, to be the symbol of *memory* and *eternity*. As an *oasis* is never forgotten by the traveller who crosses the arid plains of Sahara, so we are accustomed to speak of those scenes and associations on which the mind lingers with peculiar fondness, as things 'dwelling *greenly* in our memories,' or, as '*verdant* spots in the desert of our days'—

'and lie down at eve,
In the *green* pastures of *remember'd* days.'

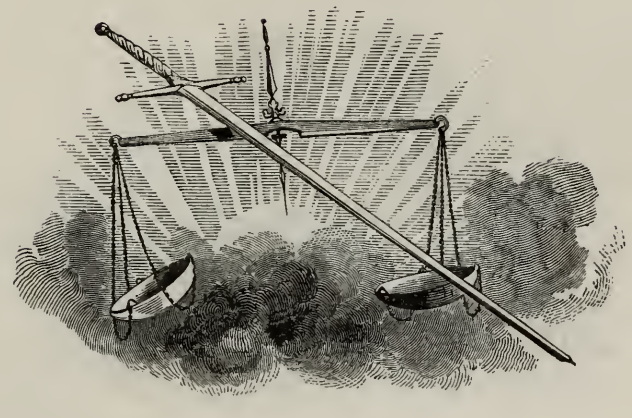
The evergreen, too, which lifts itself over the grave of some loved one, seems to respond to our sighs with an instructive language—'*He is not dead, but sleepeth: thy brother shall rise again!*'"*

§ 4. *Emblems of the Fourth Degree.*

The emblems usually assigned to this degree, are—

1. *The Scales and Sword.*—A fit emblem of that just prudence which weighs well and truly every motive and every action, and corrects every aberration from

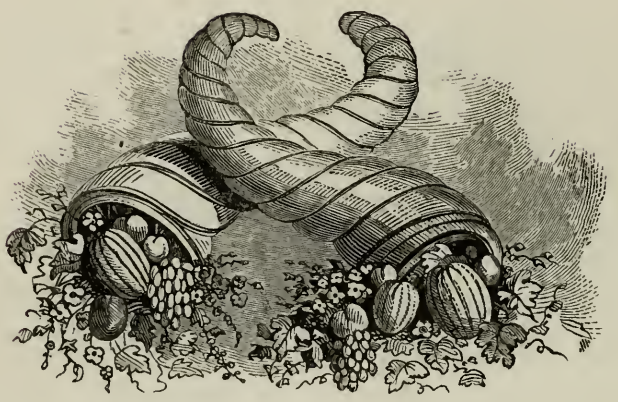
* "Covenant," February, 1842.



right, whether of others or our own. The writer from whom we have already made several quotations on the emblems, says—"They instruct us, that however much of partiality may exist in the world, yet, among Odd-Fellows, both justice and mercy are administered, without regard to the factitious distinctions of men. In the Lodge-room, the rich and poor, high and low, learned and unlearned, meet *as brethren*, and unitedly engage in promoting the work of benevolence and truth."*

2. *The Horn of Plenty.*—Also fit emblem of a memory well stored with good, the proper qualification of this degree. It "teaches us that if we are faithful in the discharge of our duty, we shall ever find, in the resources of our institution, an ample supply for our wants. And it assures us, that 'when the fig-tree refuses its blossoms, and the olive yields no oil, and the flocks are cut off, and no herd are found in the stall,' then shall the result of our well-doing be realized

* "Odd-Fellow," 1842.



by us, in the possession of requisite comfort. When poverty, like an armed man, threatens us with destruction, and the garments of wretchedness are prepared for our beloved offspring, then shall the horn of plenty, from our beloved institution, empty its stores at the door of our abode."*

§ 5. *Additional Remarks.*

Though not as attractive at first view as some of the preceding, yet this degree has many beauties and merits peculiarly its own. And like its color, there is a refreshing and unwearying pleasure in them. The faculty, also, which it addresses and stimulates to action, is so excellent, so useful and interesting, that it is worthy of a degree devoted to its gratification and cultivation.

* "Odd-Fellow," 1842.

Though memory has reference only to the past, it constitutes the foundation of human progress. By it we retain the successive steps of advancement, and each becomes the elevation whence we can reach higher and further. Without memory, we could not advance beyond the first experience of sensations and perceptions, the first elements of knowledge, and the first essays at exertion. Every effort, however often repeated, must be a mere experiment: every attempt at acquisition of information, only a groping in the dark. Perpetual infancy in intellect and morals would be the condition of the human race; indeed, even existence could hardly be continued.

But not only is the Divine Benevolence manifested in thus enabling us to retain and use all the treasures of knowledge and experience acquired in the past, and thus live over again, at will, the joys and pleasures of former years; but more merciful still is the wise ordination which has made the remembrance of even past sorrows and sufferings a pleasure. It must be that they will be remembered. Their lessons are as essential to our improvement as any others we learn: perhaps even more so. Yet were our first acuteness of anguish to be retained in all our recollections of them, life would become a curse under the inflictions of memory alone. Sorrow after sorrow, suffering on suffering, would be added, like the lengthening links of a growing chain, to the already intolerable load of anguish and gloom, until the soul would sink, overwhelmed, under it. Added bitterness would at last convert every drop of the fountain to gall and wormwood, without any possibility of again restoring it to pristine purity and sweetness. Cloud commingling with cloud, the storms of life would, at last, have no calm, no sunshine between, during

which blossoming could occur, or the wilted herbage become freshened and green again.

But now, how different! The sharp, rending pangs of sorrow and suffering once past, they gradually soften down and become mellowed by time, until it is even pleasurable to recall them to mind, and meditate on their uses, and draw from them salutary benefits. The waters of Marah so insensibly lose their bitterness, that we cannot tell when they were changed. We only know that, whereas we once shuddered and revolted at tasting, we now seek the fountain and feel refreshed at drinking largely there.

Even the remembrance of guilt, after it is removed by sincere repentance, is not always painful; at least, not wholly so. And thus the promises of God are confirmed by our experience, that a period will arrive when the redeemed from sin may find the joys of salvation enhanced by a remembrance of former guilt and shame, having been forgiven much, and therefore loving most.

But even without this hope, how much cause have we for gratitude to the Father of our spirits that he has endowed us with memories which may be exercised and strengthened; that He has so constituted this precious faculty, that nearly all its exercises yield blissful sensations only; that seldom are we compelled to say, in the words of Goldsmith—

> "Oh Memory! thou fond deceiver;
> Still importunate and vain!
> To former joys recurring ever,
> And turning all the past to pain."

Without memory, life would be a stereotyped infancy. Without *such* a memory, man's progress would be but an increase of agony and sorrow, in perpetually accu-



mulating accretions of shame, torment, and remorse. Surely these facts and reflections should render more precious to every Odd-Fellow, *the Degree of Remembrance.*

CHAPTER VII.

OF THE FIFTH, OR SCARLET DEGREE.

1. HAVING been duly prepared to receive this highest degree of our subordinate Lodges, by a diligent acquaintance with those which have preceded it, and a proficiency in their duties and workings, the candidate will do well to give earnest heed to the instructions he will receive from those who confer this degree on him.

2. The former degrees have been devoted to the development and applications of LOVE; this has for its great theme, TRUTH as a principle of sentiment and of action. Love in the heart and Truth in the understanding are closely related. Both issue in the words of the mouth and the actions of the life; and are unitedly, therefore, the foundation of moral duty. Love is the motive power prompting to right action—Truth the guiding light to direct it. Truth is therefore the crowning virtue. It is the great good sought by candor; the great object of all our researches. Every appeal for righteousness and virtue rests on it; for it is opposed to all iniquity and wrong, all error and ignorance. To dwellers in time it may seem tedious in its progress, and hopelessly to struggle for conquest; but eternity will prove it omnipotent, and show it to be the victor at last. So sings the poet:—

"Truth, crush'd to earth, shall rise again,
Th' eternal years of God are her's;
But error, wounded, writhes in pain,
And dies amid her worshippers."

He, therefore, who has Truth, is the only good, the only strong man—others merely *seem* so. It is in him a perpetual power, springing up continually to eternal life. As such, he is an example in speech and action, blessing and purifying others, and blessed and purified in return. Whatever mutations, whatever convulsions and storms rage around him, he is stable and life is sure.

In this spirit, and desiring to be thus truthful, should every Odd-Fellow assume the obligations and discharge the duties of this degree.

3. As the imperial virtue, Truth appropriates to this degree all preceding colors and emblems. *White* represents its purity, *Pink* its steadiness of purpose or irrefrangibility, *Blue* its persistence in right speech and action, *Green* its perpetual freshness and eternity; and, as the cardinal virtue, it appropriates to itself the *Scarlet* badge, and sways a sceptre of dominion over the rest. He, therefore, who has this virtue enthroned in his soul, is priest and monarch of himself and all around him; for its power gives him ministry and dominion. This is why the brother of this degree finds all stations of the Lodge open to him, and is enabled to speak as by authority concerning the laws of our Order. This is why we expect his life to be an example, and his word a precept. This is why we expect him to understand and preserve inviolate our mysteries, and to observe that his brethren do the same. If faithful in these duties, he will show the world that virtue only, ennobles men among us, and that our honors have been judiciously conferred in his case.

4. The propriety of the colors heretofore named has already been explained. The selection of SCARLET as the special color of this degree, will be seen to be no less appropriate. For, as justly observed in the article already freely quoted from,* "Scarlet vestments, as allusive to the glory, dignity, and excellence of the sacerdotal office, are given to the Fifth, or Degree of the Priestly Order. God said to Moses, 'Thou shalt make holy garments for Aaron, thy brother, for glory and for beauty.' (Exod. xxviii. 2.) In the several specifications which follow the Divine charge, we find that *scarlet* was ordained to be a constituent part of the robe, the ephod, the curious girdle of the ephod, and of the breast-plate of judgment. (Exod. xxviii. *passim.*) It also entered into the composition of the ten curtains of the tabernacle, of the vail of the most holy place, (Exod. xxvi. 1, 31,) and of the hangings of the gate of the court. (Exod. xxvii. 16.) Thus it became pre-eminently a sacred dye. In its typical character, perhaps it had reference to the *blood* of the victims† which were sacrificed by the High-Priest's hands, as an atonement for sin. The prophet Isaiah seems to favor this hypothesis: 'Though your sins be as *scarlet*, they shall be as white as snow.' (i. 18.) As a token of glory, rank, and power, it was worn by monarchs not less extensively than the imperial purple. (Compare Matt. xxvii. 28, 29, where the *scarlet* robe was put on Christ, in mockery of the regal claim.)

* "Covenant and Official Magazine of the G. L. U. S." for 1842, p. 71.

† "The *life* of the flesh is the *blood* thereof;" (Gen. ix. 4; Lev. xvii. 11; and Deut. xii. 23.) So *Truth*, the life-giving element of the soul, is emblematically pointed out as the pure and proper offering on the altar of Divine Truth.—A. B. G.

"Grouping these emblematic colors, as they successively appear in the five degrees, they clearly convey to every Odd-Fellow this sentiment:—'FRIENDSHIP, LOVE, and TRUTH: ETERNAL, GLORIOUS!'—a sentiment as worthy to be had in honor, and to be profoundly cherished in the heart, as was the aphorism of Solon, Γνῶθι σεαυτὸν, (KNOW THYSELF,) to be inscribed on the Delphic Oracle in letters of gold."*

Such is the language of the colors entitled to be worn by brothers as they advance to this degree, and attain this—especially by him whose life makes them his true colors—whose mind and affections reflect truly the ideas and moral principles they represent.

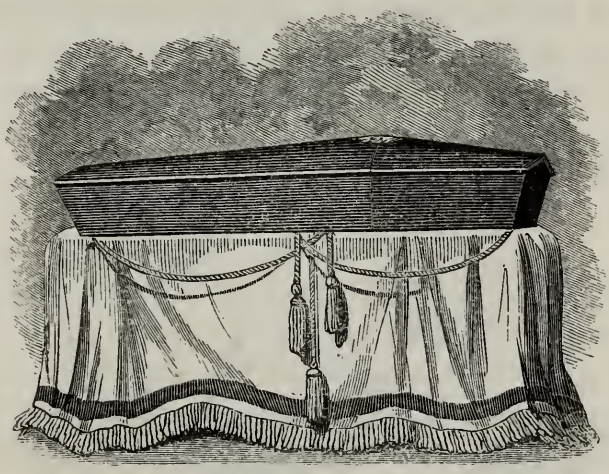
5. All the emblems heretofore explained, belong to this degree, for in their true symbolic meanings they all teach *truth*. Truth in the abstract—pure truth, freed from the attributes of materiality, cannot be as easily received and understood by man in the flesh, as when presented in a material garb. Hence parables and apologues, which are but word-emblems, are so acceptable among all nations; and this, too, is why, in all ages, the various objects in nature have been used as symbols. Humanity seems to require such representations. They are found in use as far as history reaches

* Since the article from which we have quoted was written, (in 1842,) our entire ritual has been revised and improved, (in 1845,) and several changes made in the instruction of the degrees, as will be seen in our remarks on each degree in regular order. Nevertheless, the explanation of the colors by this writer is so ingenious and beautiful, (and in the main, so correct,) that we have copied his remarks *verbatim*, as they were originally published in the Covenant. Our notes give such corrections or additions as we presumed would be profitable. The brother of the Fifth Degree will be able to make his own corrections or comments on both.—A. B. G.

among the mists of the past. Their language seems the only one that escaped and survives the confusion of Babel.

In using them, only be careful that you attach true and good ideas to them; for, like men, they may be made to speak falsehood, and instruct in evil. Use no false emblems, nor yet true ones in a false sense. Be your actions (which are deed-emblems,) and your words (which are sound-emblems,) the transcript of your mind and heart, and may these latter ever be the abode of *Truth.*

6. The emblems properly belonging to this degree, are



(1.) *The Coffin.*—It presents us the closing fact, the last event of this life, after man has passed through all its changing scenes of toil and vanity. To that great event we must come at last, and we know not how soon! The honors of the world, the applause of men, birth, wealth, fame, all end with us in that "narrow house."

"Can storied urn or animated bust
Back to its mansion call the fleeting breath?
Can Honor's voice provoke the silent dust,
Or Flattery soothe the dull, cold ear of death?

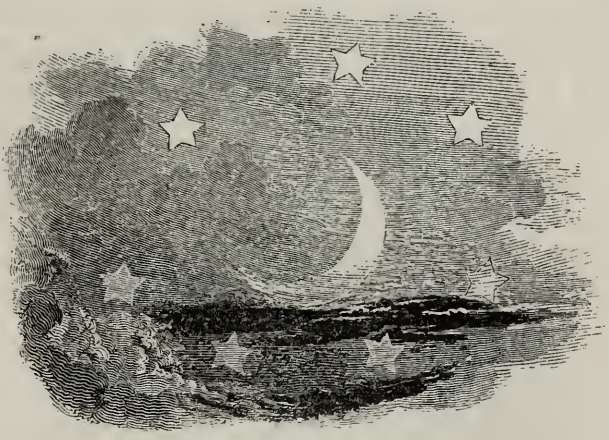
"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike th' inevitable hour:
The paths of glory lead—but to the grave!"

Beggar and monarch, conquered and conqueror; wit, wisdom, wealth; or folly, pride, and poverty, all meet there *on a level* at last. And there, too, must *we* meet, in a brief period at longest, as weak, as lowly, as mute as the rest! Only the good or evil of our lives will survive us on earth, to draw down on our memories the blessings of those we have aided, or the contempt and reproach of those we have injured. Say, brethren, shall our names continue to live on earth, for a blessing, or a curse?



(2.) *The Bible.*—It "is placed among our emblems, because it is the fountain whence we draw instruction, the

store-house whence our doctrines are derived, and our emblems, generally, are found in its pages."* In view of our certain mortality, we need its teachings of a future life. Assured that man must die, we desire to know that the ever-living God is our Father, and will confer on us immortality in the resurrection.



(3.) *Moon and Seven Stars.*—As the Sun, the great fountain of light, represents Truth in its purity and glory, the Moon and Stars represent it in the reflected forms in which it is adapted to our capacities and presented for our wants. "The seven Stars remind us of the seven pillars in the house of wisdom, the seven stars and seven churches in Asia; and they caution us to beware, lest, by a neglect of duty, we are blotted from the horizon of moral goodness, to wander starless in the night of destitution. They also represent the seven spirits of God, and gladden our hearts with the assu-

* "Richmond (Va.) Odd-Fellow," 1842.

rance, that if we are wise, and turn many to righteousness, we shall shine as the stars of the firmament forever and ever.

"The Moon, reflecting the light of the Sun, represents to us the welcome smiles of Friendship, Love, and Truth, shining in the night of misfortune; and teaches us that as her rays are only reflected from a greater luminary, so all the glory and beauty of this earth, all the wisdom and goodness man can exhibit, are but reflections caught from Jehovah, the great Source of life, light, and love."*



(4.) *The Budded Rod.* This emblem is peculiarly suitable to the Degree of the Priestly Order. It "reminds us of the favor showed Aaron in his elevation to the office of High-Priest, (Numb. xvii. 8,) and of the kindly interposition of God in behalf of his ancient

* "Odd-Fellow," 1842.

people, while it teaches us to look unto Him in the day of our oppression and trouble, assuring us that He who made the Rod of Aaron to bud, will protect, cheer, and support those who trust in Him, by His Rod and Staff."* It instructs us, also, that from the most barren facts and common things of life, Divine Truth can draw forth freshness and verdure, and give them life and interest. It thus incites us to seek that wisdom, and hearken unto its instructions in the use of our ritual and emblems, and in the application of our principles and measures.

(5.) The brother of this degree is, or should be, himself an emblem. He represents one of old, who was constituted the voice of God to man. He was an oracle of Divine Truth. To represent him, your words must be truth. To "speak the truth in love" is the cardinal distinction of this degree. Thus correct the errors of your brethren: it is your office, your right, your duty. Acting the truth in love, deal justly, and be merciful to your brothers of the human race. Living the truth in word and deed, you will show forth the moral influence of our Institution. Based on universal fraternity, constructed of the various applications of that brotherhood to mutual relief and general sympathy, it sends you forth to be a true man among men, to illustrate the principles of Friendship and Love with all the power of

* Odd-Fellow, 1842. We may add here, that though we have quoted at great length from this writer on the emblems, we have not meant thereby to endorse *all* he offers. A few of his explanations are, as the reader will perceive for himself, far-fetched and fanciful. But in general, he is correct, and his explanations have been widely circulated in several of our periodicals, and admired by their readers. Hence our frequent quotations, in preference to giving our own remarks.—A. B. G.

Truth. Be a true member, then, of that ancient order of which it was said, "The priest's lips should keep knowledge," and strive to hasten the period when *every man* shall be "a king and a priest unto God."

7. The Regalia of this degree is *a white collar and a white apron*, both *trimmed with a scarlet ribbon or fringe.* They may be ornamented with any of the emblems of the Subordinate Lodge degrees.

NOTE.—"All members of a Subordinate Lodge may wear *Rosettes*, displaying the colors of the degrees they have taken."—*By-Laws G. L. U. S., Art.* 25.

These are usually worn at the point or joining of the collar.

We would here urge on our brethren everywhere a strict conformity and rigid adherence to the forms, colors, trimmings, and jewels of regalia, &c., as prescribed by the Grand Lodge of the United States. Let no Lodge allow any member, or *visitor* even, to wear colors or jewels to which he is not entitled, whether in a Lodge-room or a procession. Trifling as these are in themselves, they are important *in their use;* and awkward and injurious mistakes have occurred by abusing them thus. It is only by general care in this matter that we can hope to avoid former confusion and discordance in the uniform of our Order, and the badges of rank and service established by her authority.

We feel that we cannot close our remarks on the degrees of a Subordinate Lodge with any thing more beautiful and appropriate than the following, from the pen of (then) Miss Malvina Jane Church, (now the wife of Rev. W. E. Manley,) which appeared in the "Golden Rule" for August 1st, 1846:—

"FRIENDSHIP, LOVE, AND TRUTH."

Three golden arrows in the quiver,
Fill'd else with darts of strife;
Three sunny islands in the river,
The rapid stream of life—
Three stars in heaven's gem-deck'd attire,
That never fade or dim;
Three harp-notes in the spirit-lyre
Notes angels love to hymn.

Three charms to guard the heart from sorrow,
To keep aloof life's woes;
Three whispers of a brighter morrow,
The morrow of repose—
Three links amid the golden fetters,
That heart to heart entwine;
Upon life's scroll three mystic letters,
Placed there by hand divine.

Three watch-lights on the stormy highlands,
Of earth's wave-beaten strand;
Three harbors 'mong the rocky islands,
Begirt with treach'rous sands—
Three life-preservers on Time's ocean,
With dangerous reefs below;
Three voices mid the heart's commotion,
To hush its strains of wo.

Three blossoms from the land of flowers,
To cheer the fainting soul;
Three rays of beauty from the bowers,
Beyond life's utmost goal—
Three strains of rapturous music swelling,
Around the burial sod;
Three pillars in the holy dwelling—
The temple of our God.



CHAPTER VIII.

OF THE DEGREE OF REBEKAH, OR LADIES' DEGREE.

§ 1. *Prefatory Remarks.*

This degree was adopted by the Grand Lodge of the United States, at its session in September, 1851, and went into operation with the year 1852. The Committee previously appointed to prepare it, were Representatives Schuyler Colfax, of Indiana; Wm. T. Martin, of Mississippi; and E. G. Steele, of Tennessee. But it is understood that the Chairman, Br. Colfax, is the author of the degree, as he has been from the beginning the earnest and able advocate for it.

All scarlet degree members of the Order, in good

standing, and their wives, are eligible to this degree; and it is conferred on all such without fee or pecuniary charge of any kind; nor are any pecuniary benefits or dues connected with it. It must be conferred in the Lodge-room, but only at a special meeting for that purpose. And none but those who have received, or are about to receive it, are allowed to be present when it is conferred. The continuance in good standing of the ladies of this degree, depends entirely on the good standing, morally or pecuniarily, of their husbands. It is the interest of every wife of an Odd-Fellow, of every member of his family, in fact, to see that he is "good on the books" of his Lodge; so that, in case of his being sick or disabled, or called away by death, they may not be deprived of the benefits and advantages accruing to them from his connection with the Order. This degree, and the manifest connection of his wife (through him) with the Order by it, will render this interest more manifest to her.

Any member of the fifth degree desiring the degree of Rebekah to be conferred on his wife, will make application accordingly: whereupon the N. G. will appoint a special meeting for that purpose, at a time convenient for the applicant, generally at the close of a regular Lodge meeting. The Ladies being introduced into the anteroom, will there take off their shawls or cloaks and bonnets, for their own comfort and convenience. As there is nothing in the least degree offensive or improper in the degree, and as it must be conferred wholly in the presence of their husbands and each other, none need feel the least hesitancy or timidity about entering the Lodge-room.

§ 2. *Of the Degree.*

1. As the degree is designed to unite the wives of members more intimately with their husbands in the work of Odd-Fellowship, we address our remarks to the former only.

2. No lady should assume the responsibilities of this degree, who feels not a desire to devote herself for life, when her other duties will permit, to "visit the sick, relieve the distressed, bury the dead, and educate the orphan." She who feels this desire, and is resolved to follow its dictates, whatever the circumstances, or whatever the opinions of the world around her, is worthy to receive its honors.

3. Not only should such a resolve exist, but a determination to obey it in the true spirit of our Order and of religion itself, quietly and noiselessly, like the droppings of the gentle rain, or the distillations of the silent dew on parched herbage and drooping flower. In Bible language, "let not thy left hand know what thy right hand doeth."

4. Can you, *will* you thus promise to do good to your fellow-beings, as good should always be done by the votaries of our Order? Such is the path we have trodden. The malice of bigotry, the opposition of ignorance, the misrepresentations of prejudice assailed us at every step, but our Order pressed onward, not pausing even for defence; doing good for evil, giving blessing for curses, and even benefiting those who most aided to injure us. Will you walk with us in this path? Can you resolve to labor with us in such works of forbearance and love?

5. Before you answer, consider well. Our Order

scorns to receive unwilling vows. Though arduous and difficult its duties, they are joyous in themselves and rich in their compensations. We offer you no worldly honor for your sacrifices; for often the world knows not or understands not either your motives or your deeds. We can only promise our countenance and aid, the approval of your own conscience, the blessings of those you have succored, and the rewards of our Great Parent. Consider, then, what is involved in the duty of loving your neighbor as yourself. It may call you from the bowers of pleasure to the couch of the pained and suffering; from amid the joyous and gay to the abode of poverty and wo; from a social or domestic circle of peace and comfort to be a watcher through the weary night hours; to wipe the clammy death-sweat from the brow, or press with balmy hand the bounding pulse; to give the healing medicine, or speak calmness to the delirious thoughts; to pour oil into the flickering lamp of life, or close the fading eye as the last prayer bears on its wings the departing spirit into the presence of its God. Is this too much, too great a sacrifice for you? Then, retire in peace: pronounce not the vows we ask!

6. You hear all this, you consider it well, but you waver not, you draw not back! Such is woman's courage and humanity! We welcome you, therefore, to duties so honorable, so peculiarly adapted to your loving hearts and sympathizing natures. Through long, long years you cheered us onward, rejoicing in our prosperity and blessing our labors. Advance, now, with us, by receiving this degree, which we have established as a pledge of our confidence in your goodness and fidelity.

7. Sacredly guard from exposure by any means the

signs and words by which you may be known as a member of this degree, and demand aid and counsel from the brotherhood in seasons of difficulty, danger, or distress. Make full trial of those whom you would address, and confide in them only after careful and rigid examination.

8. These signs and words are never to be used in a light or trifling manner, or for purposes of mere curiosity. They are meant to be *useful*, and their utility makes them important. One of them is changed every year, so long as your husband retains his moral and pecuniary standing in his Lodge, it will be given you, annually, by him, or, in his absence, by the presiding officer of his Lodge.

9. Having united with our Order, we would direct and stimulate you in the performance of the duties it enjoins, by referring you to illustrious examples in your own sex. And nobler specimens of humanity and true womanhood can nowhere be found in past ages, than are named to us in the Book of Books.

10. Behold the hospitality of the modest and graceful REBEKAH, readily ministering to the stranger and his thirsty, way-worn cattle. It was her characteristic when Isaac became her husband, as God had appointed; it remained hers when she was the aged mother of a family. Mark the confiding piety of THE WIFE OF MANOAH, encouraging her husband to trust in God, and herself to hold converse with the Angel which gave her promise of Samson. Also, the devotion of HANNAH, dedicating her child Samuel unto God from his infancy. See also the zeal and courage of patriotism in DEBORAH, the widow who was a bright star of hope in her country's trouble; and at whose word, it was said, "the stars in their courses fought against Sisera."

And the self-sacrificing love of countrymen, so like that of Moses, by whom was it better evinced than by the queenly ESTHER?—risking station, and life even, to save from massacre her father's people. The steadfast filial piety and devoted affection of RUTH fills one of the most beautiful biographical narratives of the Bible. How tender and how beautiful her language to her widowed and childless mother-in-law, Naomi! "Entreat me not to leave thee; for whither thou goest I will go; where thou lodgest I will lodge; thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me." Consider also the virgin prophetess, MIRIAM, the sister, the almost mother of Aaron and Moses. From the hour in which she watched over the latter as he was rocked by the waters of the Nile, to the hour of her death, she proved herself a noble, high-minded, generous, brave, loving sister and woman. And thus, from SARAH, the wife of the Friend of God, and the mother of patriarchs, down to MARTHA and MARY, to the women who watched when the disciples fled, to DORCAS who cared for the poor, the history glows and brightens with woman's worth and loveliness. Before these, how the glory of Cleopatra and Aspasia, of Elizabeth of England, or Catharine of Russia, "loses, discountenanced, and like folly shows." We therefore hold up for your imitation the goodness of those whose modesty and worth, whose domestic and public virtues, prove them *women indeed.*

11. For woman's work is to do good. Men need banding together, to stimulate their better affections; but in woman, benevolence and humanity are spon-

taneous.* In entering into closer union with our Order, therefore, you need only follow, as before, the promptings of your ever-ready sympathies, to perform its duties and fulfil its obligations. In your families and neighborhoods, wherever misery can be relieved, want supplied, or sorrow consoled, there is the work of a daughter of Rebekah.

12. And in return for the aid you bring us, we pledge duty and devotion to you. For at no time has woman been excluded from our cares or labors. Rather, for her has our Order been founded and improved. For wife and children, rather than for self, has the husband and the father given it his labors and his means. For them has the largest portion of our benefits been provided. When her partner in the household is laid on

* The great traveller, Ledyard, truly says—"I have observed among all nations, that the women are the same kind, civil, obliging, humane, tender beings; that they are ever inclined to be gay and cheerful, timorous and modest. They do not hesitate, like man, to perform a hospitable or generous action; not haughty, nor arrogant, nor supercilious, but full of courtesy and fond of society; industrious, economical, ingenuous; more liable in general to err than man, but in general, also more virtuous, and performing more good actions than he. I never addressed myself in the language of decency and frienship to a woman, whether civilized or savage, without receiving a decent and friendly answer. With man, it has often been otherwise. In wandering over the barren plains of inhospitable Denmark, through honest Sweden, frozen Lapland, rude and churlish Finland, unprincipled Russia, and the wide-spread regions of the wandering Tartar, if hungry, dry, cold, wet, or sick, woman has ever been friendly to me, and uniformly so; and to add to this virtue, so worthy of the appellation of benevolence, these actions have been performed in so free and so kind a manner, that if I was dry, I drank the sweet draught, and if hungry, ate the coarse morsel, with a double relish."—Sparks's *Life of Ledyard*, 252.

the bed of sickness, for her we pay the benefits. When she is weary with watching at his bedside, we send brethren to relieve her. When death removes him, we give her double what he is allowed when she is taken away. And when the widow's home is hers, with its loneliness and gloom, strong hands and warm hearts form a protection around her, to supply her wants, and cherish her and hers, for the sake of him to whom they pledged a love

> "Fading not when life has perish'd,
> Living still beyond the tomb."

But now, more than ever, if possible, do we pledge our means, resources, and powers, to promote your welfare and secure your interests.

13. You learn, then, that our *Odd*-Fellowship is a unity of hearts and purposes to resist the heartlessness and selfishness of the world around us. Having become one with us and of us in that fellowship, and assumed our obligations, we can better demonstrate to you that our greatest duty and highest aim is the promotion of a practical, loving fraternity of mankind. For the entire human race is but one family, not only physically, but spiritually, not only theoretically, but really and truly. Each member, therefore, is bound to aid the rest. Our mission is not a narrow one. "None of us liveth to himself." We are created and placed here to labor for our fellow-men, to advance our age, elevate our country, and improve our race.

14. With such teachings within our Temple, leading to corresponding practices without, our Order will withstand all the shocks of opposition, and the changes of public opinion, and grow firmer and stronger in its

moral power, until "the wreck of matter and the crush of worlds" changes our theatre of action to one of repose, our labor to reward.

§ 3. *Regalia of the Degree of Rebekah.*

The regalia of this degree (*out of the Lodge*) is *a pink and green ribbon intertwined and twisted together*, which may be worn as a bow, collar, bracelet, or as a trimming on any part of the dress, according to the wearer's taste and fancy.

§ 4. *Colors of the Degree.*

The colors (for there are *two*) of this degree are *pink* and *green*, whose emblematic significations have already been explained in our remarks on the Covenant Degree and the Degree of Remembrance, to which the reader is respectfully referred.

§ 5. *Emblems.*

The Grand Lodge of the United States attached no special emblems to this degree. Our lady readers can find, in the symbolical language we have unfolded in the other degrees, not a few which may be chosen as mementos of duty and encouragement. And every female example of the Old Testament, to whom we have referred them, will furnish an abundance in her eventful history.

CHAPTER IX.

OF THE SUBORDINATE LODGE.

§ 1. *Members and Qualifications.*

A SUBORDINATE Lodge is constituted of *not less* than five brethren in good standing, including one qualified to preside over its meetings.* It must be regularly chartered and instituted by the Grand Lodge of the United States, or by some Grand Lodge recognized as legal by our national Grand Lodge. The following directions are deemed proper, for those who desire to get up and organize a Lodge.

§ 2. *How Commenced.*

If desirous of forming a Lodge in your vicinity, ascertain first how many brethren can be found willing to unite in that object. This may be done by private inquiry, or by calling an informal meeting by public notice. Should a sufficient number of the proper *character* (for this is an all-important consideration) not be found, ascertain whether any can be induced to draw

* In some States, under particular circumstances, there must be *more than five* petitioners for a Charter. In others, *all* the officers must receive, or have received, the five degrees, which may be conferred on the first officers of a new Lodge by special dispensation. Previous service is also dispensed with in the same manner. The Constitution and By-Laws of each Grand Lodge, or any of its officers or active members, will furnish the necessary information.

their cards from neighbouring counties or states to unite temporarily in the object. Or, what is better, find proper individuals willing to proceed to the nearest Lodge, be there initiated, draw their cards, and unite in the petition for a charter.

Much prudence and forecast are necessary in these preliminary operations. Guard against imposition. Scrutinize the moral and social fitness of proposed associates. Calculate carefully the probabilities of being joined, after the Lodge is instituted, by proper persons, and in sufficient numbers, to render the Lodge truly respectable, morally, and to secure it sufficient *pecuniary* ability. For on *first impressions* may depend its entire acceptability to those who are worth having; and the expenses of starting a Lodge, furnishing a room, &c. are too great to be made a matter of mere guess-work and risk. Consider well, therefore, every step before it is taken, and make haste very deliberately.

§ 3. *The Petition.*

Having obtained the number of properly qualified coadjutors, they will draw their cards, (with a certificate of the brother's rank or station in his Lodge, on each,) and unite in signing the petition (see Appendix B) for that purpose. The Charter fee, which varies in different States, (but usually thirty dollars,) must accompany it, and will be returned if the petition is not granted. The withdrawal card must also accompany it, or a certificate from the nearest D. D. G. Sire or D. D. G. Master, (as the case may be,) stating that they are in his hands, and are correct as set forth in the petition.

If the Lodge is to be located in a State or Territory

where there is no Grand Lodge, the petition, &c. must be addressed to the R. W. G. Lodge of the United States, and forwarded to the Grand Secretary of the same, (at Baltimore, Md.) But if where there is a State Grand Lodge, address it accordingly, and make the Charter fee and other requisites correspond with its requirements.

The Grand Lodge of the United States requires the expenses of its Grand Officer or Agent who opens the Lodge to be paid by the petitioners. But in most of the States, the Grand Lodge pays this expense. Of course the brethren will provide him and those who assist in opening, with proper quarters and accommodations, and thus honor their visitors and themselves with fraternal hospitality. But great care should be taken to ascertain clearly all the probable expenses, and keep an accurate account thereof, for future settlement.

§ 4. *Preparations for Institution.*

Having ascertained that a Charter can be had, get applications for admission and initiation from all whom you design receiving, (having *first* canvassed their characters, and *unanimously* agreed to elect them,) with the proposition fee of each. Arrange your Lodge-room, making it and premises secure against eaves-droppers and burglars, and rendering it as convenient and comfortable as your means will allow. Neatness and comfort are secured cheaply, in comparison with mere show and splendor; and the latter without the former are very dear, indeed! Purchase your regalia and jewels, your furniture, wardrobe, &c.; and see that they are substantial, as well as appropriate in appearance and cost. Refresh each other's memories as much

as possible in the ceremonials and work of the Order, that the institution, installation, and initiations may be impressive and correct. Agree on the officers, so as to have the election brief and unanimous, and the appointments promptly made and accepted. All these and kindred matters should be determined and arranged before the arrival of the person who is to open the Lodge. Then when the time arrives for institution, &c., every thing is ready in turn; the petitioners are on hand, the Lodge is opened, the officers are elected and installed without delays and strifes, the applications for membership are referred to the proper Committee, and forthwith reported on in due form; and the initiations follow with all the facility and impressiveness of an old and well-working Lodge. How much more delightful and salutary than where every thing is left to the last moment, and then crowded through with contentions, anxieties, and bungled performances, to be remembered with shame and vexation for years afterward!

§ 5. *The First Meeting.*

At the first meeting after institution, as there need be no initiation, see that all the new officers and members understand correctly their duties, and are practised in their performance. Have *all the bills duly made out*, certified to be correct by the proper Committee, and pass a vote providing for their payment out of the first funds in the Treasury. Of course, provision has been previously made for a loan of money or of credit, by one or more of the members, to meet such demands; but this vote *by the Lodge* is necessary to sanction and adopt such proceedings, and to relieve those brethren. Appoint (or continue) the Committees to procure neces-

saries yet needed, to audit accounts, &c. And thus prepare for the correct working and prompt transaction of business by the Lodge at future meetings.

§ 6. *Increase of Members.*

The great aim of a new Lodge generally is to *increase its membership.* This desire, if not regulated by great wisdom and prudence, will work incalculable and lasting injury to the welfare of the Order. Our views, gained by experience and observation in a wide field, will be found in our remarks on "The Ballot," and on the duties of "Investigating Committees," in a subsequent part of this work. But allow us to add *here*, that *numbers* are not *always strength:* they may even prove *weakness.*

Suppose that in looking around for members, you find the most desirable men generally averse. Some are afraid of your debt; others of popular opinion; others still of family prejudices and opposition, and so they promise to "consider the subject, and decide by-and-by." In other words, they will "*wait* and *see.*" Can you remove the difficulty by inducing men careless of character, of doubtful health and habits, or still more objectionable tempers and dispositions, to propose? Suppose you try it. Your brethren, equally anxious for increase, or tender of your feelings, elect them *because* you have *urged* them to join. So they are initiated; and what is the effect?

Popular prejudice is increased; the objections of families to their members uniting with you are strengthened; the merely indifferent are not excited to feel an interest in a Lodge composed of *such* materials. But new members have been added and the debt is

lessened. Yes; and they feel desirous of controlling affairs in return. One is brought up under charges for neglect of his family, or violation of some of the decencies or moralities of life. The others, being similarly disposed, acquit him in despite of proofs. The habits of the doubtful grow decidedly worse under such discipline, but it is vain to try to expel them. Good members grow disgusted, neglect attendance at Lodge-meetings, and thus *criminally* resign the reins wholly to bad hands. Claims for benefits come in. It is pretty certain that they are false, or were caused by immorality; but how prove it? And if proved, how prevent their being granted notwithstanding? More doubtful candidates are proposed; for crows flock to the carcass; and you rouse up and reject them. Then, essaying to redeem the Lodge from bad management, you induce a few resolute, good men to apply. They are rejected, *because* you rejected the others. How, now, stands the case?

Members have been gained, but public confidence has not been gained; character has not been improved; money, even, has not really been gained. Your numbers are not *strength*, but *weakness*, and unless help and health come by your vigorous action, and aid from abroad, or from the Grand Lodge, your Lodge must die; and the whole Order, and all good men, will say, AMEN!

Be cautious, then, whom you propose. Remember that admission into the Lodge is admission to your family at sickness and death, and admits *you* to share in *their* characters in public estimation. A charge anciently given to an initiate of our Order, contained the following excellent advice and admonition:—

"*Should you, at any time, propose a friend to become a*

member of this Order, see that he is such a one as will be likely to conform to the laws of our Society; since nothing is so painful to the feelings of faithful Odd-Fellows, as to see the requirements of the institution profaned and trodden under foot."

§ 7. *Opening Lodge.*

All rites and ceremonies should have for their aim, the instruction and improvement of those concerned. They should be simple in character, adapted to the purposes designed, and easy of performance. And they should be performed with earnestness, precision, correctness, and in proper time; and attended to with due observation and silence. Such are the ceremonies of opening, working, and closing a Lodge of our Order. The officers and members, therefore, should make themselves perfectly familiar with all their details, so as to understand and perform them correctly.

Precisely at the appointed time, (allowing but a few minutes for differences of time-pieces,) the proper officer should put on his regalia, take his chair, and give the signal. Punctuality in this matter is highly important. It will not only avoid late hours for closing, which cause so much inconvenience and dissatisfaction in families, but it will secure prompt attendance and proper despatch of business. The officers, therefore, should be rigidly punctual themselves; and if not, should be held accountable for all delay in opening by those whose patience they abuse.

At the signal, if not before, each member will quietly put on the appropriate regalia previously provided by the Warden, and move to his station, there to await in silence the examination. This should be carefully made

by the proper officer, at least once a month, not omitting *any*, to refresh the memories of brethren, and make them attentive to the word.

In the same respectful silence, all should listen to the recital of duties by the several officers. It is a mistake to suppose that these concern the officers only. Every member should know what duties *he* may lawfully require each officer to perform. And as any brother may be called on to fill a vacancy for an evening, or may be appointed or elected to fill the offices, it is his duty to learn in season what duties he will then be required to discharge. Even those who have learned, should be silent and attentive, so as to present a proper example to new members, and not distract their attention from any business of the evening.

Careful heed should be given to the solemn charge of the N. G. to every officer and member to perform his duties, and to observe those principles which constitute each Lodge a family and secure fraternal feeling and humane conduct among its members. These recitals are not mere forms, not an empty sound of words; they have deep significance, and are designed to subserve important ends. Let us guard, then, against a listless delivery or an inattentive hearing of them.

In those State jurisdictions where it is customary, the following prayer is offered by the Chaplain or brother designated for that purpose:*—

* The Prayer here given was adopted by the Grand Lodge of the United States, to prevent the practice of praying peculiar religious opinions, which were offensive to members of the Order in many of our Lodges. It also ordered that on all occasions of the Order, "the *same spirit* as observed in the foregoing, shall be *strictly* followed by the officiating clergyman or chaplain."

It is presumed that on special occasions the form might be varied

PRAYER.—Thou King eternal, immortal, and invisible! the only wise God, our Saviour! Thou art the Sovereign of universal nature, the only true object of our best and holiest affections. We render Thee hearty thanks for that kind providence which has preserved us during the past week, protecting us from the perils and dangers of this life; and for permitting us now to assemble in Thy name for the transaction of business.

We humbly beseech thee, our Heavenly Father, to preside over our assembly, to breathe into our hearts the spirit of love and of a sound mind; and may each and all be governed by an anxious desire to advance Thy glory and ameliorate the condition of mankind.

Let Thy blessing rest upon our Order, upon all the Lodges, Grand and Subordinate, belonging to our entire family of brothers. Let Friendship, Love, and Truth

accordingly, preserving the *same spirit*, and that, for brevity's sake, omissions might also be made. But this is only the private opinion of the writer.

The following excellent form, long used in New York, and still offered in some Lodges there, is equally free from objections with that prescribed by the Grand Lodge of the United States:—

PRAYER AT OPENING.—Almighty and most merciful God, we adore Thee as the Creator of all worlds and the righteous Governor of all beings; upon whom we are dependent for life and all its blessings, and without whose favor no human enterprise can permanently prosper. Lift upon us, we pray thee, O Lord, the light of thy countenance, and bless us while we are together this evening. May all things be done in the spirit of charity and brotherly kindness, and may our labors of love be blessed to the promotion of the best interests of our beloved Order. Hear us, O God, in behalf of the stranger, the sick, the afflicted, the widow, and the orphan; and bless them as Thou seest they may need. Keep us ever in thy fear and wisdom, and save us all with an everlasting salvation: and to thy Great Name be all the glory, as it was in the beginning, is now, and ever shall be, world without end. Amen.

prevail, until the last tear of distress be wiped away, and the Lodge below be absolved by the glory and grandeur of the Grand Lodge above. This we ask in humble dependence upon, and in most solemn adoration of thy One mysterious and glorious Name. Amen.

In all Lodges the ceremony is then concluded by singing an appropriate Ode; when the Lodge is declared duly opened, all sectarian, political, or other improper utterance is prohibited under penalty, and the brethren are expected to enter on the proper business of the evening, and the diffusion of principles of benevolence and charity.

§ 8. *Working of the Lodge.*

Subordinate Lodges are termed "working Lodges," (in distinction from Grand Lodges, which are legislative bodies,) because in them candidates are initiated, moral and social instructions given, and provision *directly* made for performing the active works of Odd-Fellowship, by the officers and members, during the ensuing week. But even the business transactions have an aim beyond themselves, the salutary exercise of the moral and mental powers of the members in social communion, and the increase of their affections in all that relates to our great fraternity.

As the prescribed "Order of business" is merely general, we will designate the special items properly coming under each rule:—

I. *Calling the Roll of Officers.*

1. Charge each absentee in the Roll-book with the proper fine for non-attendance, or other neglect of duty; and note his absence on the minutes.

II. *Reading Minutes of the preceding Lodge-night.*

1. If any special or adjourned meetings have been held within the week, read them in connection.

2. If no objection be made to any of the Minutes, they are considered approved, of course.

3. Read the names of absentees on previous nights; if excuses are accepted, erase the fines from Roll-book.

III. *Does any brother know of a sick brother, or a brother in distress?*

1. Announcement of new cases of illness.

2. Report of Relief Committee, by their Chairman.

3. Appointment of watchers for the sick during the ensuing week, *including the next Lodge-night*; so as to allow time to notify absent watchers.

4. Ordering drafts in favor of brethren entitled to benefits or needing aid.

IV. *Consideration of previous proposals for membership.*

1. Reports of Committees of Investigation.

2. Acceptance of Reports and balloting for Candidates.

V. *Candidates admitted.*

N. B.—Special care should be taken to have every officer prepared and at his post, and every thing ready, that perfect order and silence may be maintained.

VI. *Has any brother a friend to propose to become a member of this Order?*

1. Propositions received and read.

2. Propositions accepted, if correct, and Committees appointed, and endorsed thereon.

VII. *Unfinished Business appearing on the Minutes, to be attended to.*

1. Reports of Standing Committees received and acted upon.

2. Reports of Special Committees, also.

3. Other unfinished business, in order.

VIII. *Has any brother any thing to offer for the good of the Order?*

1. Communications from the Grand Lodge, from Dist. Grand Committees, from the Dist. D. Grand Master, from other Lodges, and miscellaneous, in the order here named.

2. New business, applications for degrees, cards, &c.

3. Permanent Secretary's Report of the receipts since previous meeting, which must be entered on the Minutes.

IX. *Closing the Lodge.*

N. B.—Allow sufficient time for any excitement to subside, officers to complete business on hand, &c., before closing, that all things may be "done decently and in order."

The above order of business should be adhered to at all stated meetings. If circumstances require an early attention to some item coming late in order—say, the Report of a Committee—it can be reached thus:—As the N. G. announces each item in order, a motion is made and carried to lay it on the table until after the Report. Thus each item is passed until you reach "unfinished business," when the Report is received and acted on. Then the items "laid on the table" are in order, and are taken up regularly as before, and completed.

It will be seen that our duties to the sick, the distressed, the widow, and the orphan, are especially considered at every Lodge meeting, and (if need be) provided for during the ensuing week.

While all business, debates, &c. should be conducted in a strictly parliamentary manner, care should be taken not to render the intercourse of the brethren cold and formal. Respect and courtesy to all, mingled with that deference to motives, if not opinions, which fraternal love inspires, should *never* be forgotten in the

Lodge. But if forgotten by the speakers, the proper officer should promptly and firmly, yet gently remind them of their temporary aberration. Those personalities and sarcasms which many mistake for wit and humor, but which ruffle the temper, wound the feelings, and excite ill-will among brethren, are as entirely out of place in a Lodge-room as in a Church. But pleasantry, real wit, and humor, without a sting, are commendable when time allows and the subject invites their indulgence.

But when serious things and solemn rites are before the Lodge, especially during initiation and while conferring degrees, every thing like levity and jesting should be promptly repressed, and, if need be, rebuked or punished.

By properly and earnestly performing *the work* of a Lodge, every member and officer has his work as an Odd-Fellow duly laid out, prepared and furnished, that he may carry forward and complete it during the week. If he does his duty *out of the Lodge* as prescribed *within it*, he will be made a wiser, better, and happier man; the brethren will be edified and stimulated to good works, and the Lodge will become a powerful agent, in God's providence, for promoting among men the manifold blessings of Friendship, Love, and Truth.

§ 9. *Closing the Lodge.*

Appropriate to the opening and working of a Lodge, is the impressive ceremonial of closing the same.

The business of the evening having been transacted, the Vice-Grand, Officers, and brethren are requested to place themselves in proper position to aid the designated officer who is to close the Lodge. The desire of

the N. G. being formally declared, the Lodge is prepared for closing, and an appropriate Ode is sung.

The particular duties of each officer at closing are then rehearsed, and should be attentively listened to, in order that none may be delinquent for want of knowledge, or be held accountable for neglect of duties not pertaining to his charge. Members are commended for their attention to the business of the evening, and brothers thanked for their presence, and all are invited to attend on any future evening. Arrangements are made for collecting the regalia and implements of the Lodge, inspecting their condition, and placing them in their depositories. And finally, the brother in charge of the entrance prepares the way for the departure of the brethren.

Thus admonished and prepared, in some jurisdictions, the Lodge unites with a Chaplain in the following

CLOSING PRAYER.—Almighty Father! dismiss us, we implore thee, with thy blessing. Let all we have done upon this occasion, meet acceptance and favor in thy sight; and may we still continue, through thy aid and assistance, to increase the usefulness of our institution to ourselves and to all mankind. Amen.*

* The following is the form that was formerly used in New York, and yet is in at least some Lodges:—

CLOSING PRAYER.—We bless thee, O Lord, that we have been permitted to enjoy this, another Lodge-meeting. Pardon what thou hast seen amiss in us: and now, as we are about to separate, may thy blessing be with us, and with all our brethren throughout the globe. May brotherly love prevail, and every moral and social virtue adorn our lives, while members of this Lodge below; and at last may we be admitted to the joys of a better world: and thine be the power and glory, forever and ever. Amen.

After the prayer, the Lodge is declared duly closed, the time of the next meeting is proclaimed, and the brethren separate, as brethren of one family always should depart from any assemblage, IN PEACE.

We close this section with the earnest admonition of Past D. G. Sire, Albert Case:—

"Brethren, may it never be said by the uninitiated, that we are deficient in those practical characteristics of the Order, which, when truly and systematically adhered to, cannot fail to distinguish us above those who refuse to knock at the door of our temple, and gain a knowledge of our mysteries. Let us not forget that, while we cultivate the perfection of our fraternal duties, we shall improve in the knowledge of Deity, of our duty to Him, to our neighbor, and to ourselves: *Friendship* will bind us together, *Truth* will direct us, and *Love* will make our labors easy; so that, at the last, when we are summoned from the terrestrial Lodges to the Grand Lodge Celestial, we may leave form and ceremony behind, find our work approved, and, as the mysteries of Heaven are unveiled to our admiring vision, we may arrive at its perfection, and enjoy its *benefits* throughout ages eternal." Even so may it be! Amen.

§ 10. *Work out of Lodge.*

Closing the Lodge does by no means suspend the work of its officers and members. Proper provision having been made and instructions given, in the Lodge, the Committees are now to pursue their labors: the sick are to be systematically and kindly visited, the distressed are to be relieved, the widows and orphans to be attended to, and the needy and suffering to be searched out preparatory to being reported at the next meeting.

The principles of good-will and brotherly love are to be carried out in social and domestic intercourse, outside the walls of the Lodge-room. The world itself is one vast Lodge of brethren, and the lessons acquired in the weekly meeting of the few, should be reduced to daily, *constant* practice among the many. And especially is that temple, the body, which is the residence of the Holy Spirit, to be further enlightened and purified, and rendered the abiding-place of Friendship, Love, and Truth.

To prepare the Odd-Fellow for these daily duties and privileges of life, and to direct him in their proper performance and use, is the great end and aim of the weekly meeting in the Lodge-room. The work of the Lodge being but a school to exercise him in his proper work of Odd-Fellowship in his own heart, in his family, and in the world at large. The tokens and emblems of the one are designed to direct his mind to the sun, the moon, the stars, the light-woven bow on the cloud, the open hand, and all the other visible and invisible objects in the other, which speak of God's goodness, and man's duties, and nature's blessedness, and make them incitements to the pursuit of knowledge and virtue.

Careless, indolent, or ill-instructed, therefore, must he be, who rests satisfied with a mere attendance on Lodge-meetings, and whose mind and heart reach not beyond the mere routine of its workings, the letter of its lectures and charges, or the outward appearance of its forms, emblems, and allegorized representations. The true Odd-Fellow, using these but as an outline map, will study them that he may fill up their vacancies, understandingly mark out his journey in the world, and pursue his life-pilgrimage, knowing whence he cometh, whither he goeth, and what he doeth.

CHAPTER X.

DUTIES AND DEPORTMENT OF ODD-FELLOWS.

EACH member, whatever be his rank or station in the Order, has certain duties to perform and obligations to discharge by virtue, simply, of his membership, as an Odd-Fellow. These exist and surround him in every situation and condition in which he may be placed in life, public and private, in the Lodge, and in the bosom of his family. He is an Odd-Fellow, first, middle, and last: an Odd-Fellow always, whether a Grand Master or a mere initiate, wherever and whatever he may be.

And in consequence of these acknowledged duties and obligations, we claim the privilege of observing the conduct of *all* our brethren, as well out of the Lodge as in it, for brotherly approval, advice, admonition, or correction. A few special remarks, then, on those duties which each member of our Order owes, as an individual Odd-Fellow, seem appropriate in this place.

§ 1. *Lodge Attendance.*

Some members are very faithful in Lodge attendance until they have "passed the Chairs," or until they find they cannot succeed in doing so, and then their zeal suddenly cools down, and they seldom attend, except to pay their dues, and even these they sometimes send in by a neighbor! Be not one of these. And never vote for, or aid in any way to elevate to the honors of the

Order, any brother whom you have good reason to believe one of this class. They love not the *principles* —their *hearts* are not in the *works* of Odd-Fellowship. It is time that those who unite with us, not because they love to do good, but for "the loaves and the fishes," should learn that they have mistaken their aim, that we prefer to honor, above all others, the *workers* in our ranks, the lovers of our principles.

P. G. M. A. E. Glenn, Editor of "The Ark," Columbus, O., speaks very plainly to those who, from any light cause, have allowed their zeal to cool down into absenteeism:—

"Tell us why you neglect the Lodge? Where are you on the evenings of our meetings? What has happened to wean you away from the Hall, where, in other days, you were always present? Are you tired of Odd-Fellowship? When you were sick, and in distress, were you neglected? When you needed watchers, did you not have them? When you were entitled to benefits, were they not paid you? If you have been neglected in any manner, have you made complaint, and has no remedy been applied? If so, then we must acknowledge you have had some cause for absenting yourself from the Lodge. But we think few cases of neglect, such as we have mentioned, have ever occurred. We do not know of one; and consequently there must be other reasons for being absent from the Lodge. We hope and trust brothers have not found other places, apart from their families, where they can spend their evenings more agreeably than among their brothers in the Lodge-room. We would not insinuate such a thing; but we know there are many who never come to the Lodge, that could do so as well as not, and who should attend."

The same faithful Odd-Fellow adds—"What is more

discouraging to those who *always* attend, upon whom mainly depends the Lodge business, than to see a thin attendance? It would oftentimes seem as though but few had any regard for the Order; and yet, those who do not attend are generally the first to complain if they are neglected in sickness, or fail to receive benefits when entitled to receive them.

"The sociability which should always exist among Odd-Fellows, and particularly between members of the same Lodge, cannot exist if they do not meet once a week in the Lodge-room. These meetings make us more familiar, we know each other better, and are more sociable and friendly. When one is summoned to watch with a sick brother, and he goes to the house of one he has not met in the Lodge for a year, does he feel like watching with *a brother?* Does the sick brother feel as though Odd-Fellows were with him? Certainly not to the degree he would, if they had met weekly in the Lodge-room."

P. D. G. Sire, Albert Case, while editor of "The Covenant," also urged to the same purpose: "There are many reasons to be urged in favor of a general attendance on the meetings of the Lodge. Our Lodges are deliberative assemblies, and the business they transact is, I apprehend, of more importance than many of the members imagine. The reception of members, the disposition of the funds, and all the immediate and direct operations of the institution, is the work of the Subordinate Lodges. The entire character, standing, and success of the Order, depend, in a great degree, on the manner in which the business of these Lodges is conducted.

"If the meetings of subordinate Lodges are neglected by the members, the business may be transacted in a

careless, loose, and injudicious, if not in an unlawful manner. In such an event, negligence will be apt to mark all its operations, the inevitable consequence of which must be, that, from want of suitable attention to the qualifications of candidates, bad men will obtain admittance, the funds will be squandered or misapplied to improper purposes, and the Lodge ultimately ruined, and an injury inflicted upon the character and interests of the institution generally. Therefore it is the duty of every member to attend the meetings of his Lodge as often as circumstances will admit. He should not neglect them for any trifling cause. The interests of the institution and his Lodge, which it is his duty to watch over, and labor to promote, and to guard against abuse, demand it." His own interests, in case of sickness, travel, and distress; and the interests of his family, in case of his decease, demand it.

§ 2. *Payment of Dues.*

Even heaven-born benevolence must have material *means* by which to operate in this world. Hence another important duty of each member is, the prompt payment of his dues. He owes it not only to himself and family, but to the Order. John Randolph professed to have found that the philosopher's stone consisted simply in these four words—"*Pay as you go.*" But an Odd-Fellow will more surely find it in the *three* words—"*Pay in advance.*" There are few old members of the Order who cannot relate some case of peculiar hardship caused by non-payment of dues. Some good, but careless brother, who neglected this small item of duty until he was suddenly called out of this life, was found to be not beneficial, and his widow and orphans, when *most*

in need, were left destitute of all *legal* claims on the funds he had for years been aiding to accumulate. Such cases, too frequently occurring in our Lodges and Encampments, may be *yours*. Let every member, then, be careful to keep himself "good on the books." And as the surest mode of providing against occasional scarcity of cash, or sudden and long absences from home, see that you are *always in advance* of the claims. Let a memorandum be kept in some book or place where it will be seen frequently, not only by yourself, but by your wife or other interested person, lest you may forget it and fall behind the times. Better even pay for six months ahead, at the commencement of a term, than fall in debt to your Lodge or Encampment. But, at all events, be *sure* to "pay in advance."

§ 3. *Conduct in Debate.*

Exercise yourself in the discussions of your Lodge; not for the purpose of mere debate, contention, or "love of opposition," but to improve yourself in suitably expressing your sentiments, and to render yourself useful to the Order. For this purpose, make yourself well acquainted with the rules of order and debate, that you may not violate them. Note what is peculiarly easy and correct in the style and manner of others, that you may engraft it on your own. Study well each subject you intend to discuss, in all its bearings and tendencies, that you may have a well digested opinion of your own to express. Avoid every appearance of disrespect for the opinions and motives of others, and strive, not merely to repeat what others have said as well, before you, but to shed new light upon the question. And clothing your ideas in few words, fit and expressive, de-

liver them in a clear tone, in a calm but impressive manner, and then take your seat. A wordy, windy speaker, or one who "tears a passion to tatters, to very rags," every time he rises, as well as one who is always "bobbing up and down" to sputter out his ideas, is sure soon to lose all respect and influence, if, indeed, he does not so vex the Lodge as to induce it to vote down nearly every measure he advocates!

Do not, then, suffer your temper to be ruffled by any opposition, or misrepresentation even. If the latter is plausible, and seems likely to mislead others, a calm, plain correction will put all right again. If it is forced, and evidently made to gain a point, depend on it, the good sense of your brethren will perceive it as clearly as yourself, and rebuke it more effectually than you could do. Be sure to be always "in order."

§ 4. *Gentlemanly Conduct.*

The world once thought, as a few seem yet to suppose, that to be an Odd-Fellow, a man must be "a jolly, roystering blade," full of quirps and jests, ready to crack his joke, or sing his song, or play off some rude trick on a stranger, or engage in a drinking bout or gormandizing feast. And though a very few among us may furnish some faint shadow for such an opinion, how widely different is the requirement of every part and portion of all our lectures and charges! Odd-Fellows should *all* and *always* be gentlemen. And by this term we mean precisely what the word itself means—men of kind, gentle, affectionate hearts; conjoined, if possible, with refined tastes and cultivated minds, with courteous speech and easy manners. But let the mental qualifications and outward appearance be what they may, the

heart must be right. That right, and the man will be a gentleman—one of nature's making.

Honesty—that primal qualification, without which no man can be an Odd-Fellow—absolutely requires that a fraternity whose mottoes are "In God we trust," and, "Friendship, Love, and Truth," and whose work is "the diffusion of the principles of benevolence and charity," should, in all their intercourse with the world and each other, (and especially in the Lodge,) illustrate those mottoes and diffuse those principles by *a living example.* And whoso does this, *is* a gentleman, belongs to the highest style of man. We care not what may be his descent, his occupation in life, (provided it be *honest,*) his personal appearance, or his dress: true gentility resides not in these fortuitous, factitious, or external circumstances, but in the heart of the man. And hence every true Odd-Fellow—he who is friendly, truthful, sympathizing and benevolent in soul, is, and will be always, a gentleman.

Cheerful, or mirthful even, he may be in all proper times and places; but he will not jest with sacred things, nor treat the solemnities of our mysteries with a levity unbecoming one who understands their meaning and importance: least of all will he indulge in rudeness of speech or vulgarity of action on any occasion requiring decency of conduct and seriousness of mind.

§ 5. *Correctness in Working.*

We have treated elsewhere of the importance of remembering what is called the written and unwritten work of the Order, but its utility induces a few additional remarks in this place.

The language as well as ideas employed in the initia-

tory ceremony, and in the lectures on the degrees, are beautiful and instructive enough to pay for the labor of carefully stowing it away in the memory. But where the verbal memory is not very good, the sentiments themselves, in their regular order, should be thus treasured up. Many an hour of meditation may be profitably occupied in considering their teachings.

And especially should the working language of every Lodge-night be committed to memory by every brother aspiring to bear an office or pass the Chairs of his Lodge. The recitals of each officer are brief, and in familiar language, and may be readily committed in turn by any one who will give attention to them. The practice of using the book is a clumsy and embarrassing one; one that greatly impairs the intended effect of the work of each evening and of initiation; and one, too, which *all* State Grand Bodies should utterly abolish and forbid, as a few have already done.

When we consider our unwritten work, however, that it is the universal language by which alone we may know, or be known of, a brother of whatever nation or language, and give or receive aid without fear of imposition, its correctness becomes a matter of *very great* importance. Our former illustration of a common vault and lock, with separate keys for each owner, is an appropriate one. Look at those keys. They are precisely alike; each slit and curve in any one is found in all the rest; and each finds a corresponding projection or indentation in the lock to answer to it. The lock of the treasure-vault is unalterable; but the keys may be altered if their owners please. Suppose several of these proprietors (considering these slits and curves to be "mere trifles") alter their keys to suit the fancy of each. What is the consequence? Needing some of

the treasure in the vault, they apply their keys to the lock, but they will no longer fit and open it. Having no other proof of part-ownership, they must lose their share of the treasure, unless they can alter their keys back again to the original pattern. So with our unwritten work, and the immense moral, social, and pecuniary treasures of the Order of which that work is the key. Let no one presume to alter it, to suit an idle fancy, or neglect to render himself perfect in its use. Obtain *the* correct mode of performing it, from the proper sources, and then impress it strongly on your memory, that you may retain it.

§ 6. *Voting and Balloting.*

As the laws and acts of our Lodges are designed to be an expression of the will of the members, it becomes the duty of every member to vote when required, on any subject of interest or importance to his brethren or the Lodge. But especially is this the case in the admission of new members. Here each vote counts, and the omission of a single negative may work great injury to a Lodge and the Order. The responsibility of each member is therefore increased, just in proportion to the power vested in him to prevent the evil. Now, while some of our brethren are too ready and willing to use the black ball, there are others—far too many, who shrink from using it under almost any circumstances, as if it were a base instrument. And not a few others, irritated by an occasional wrong use of the secret negative, would abolish it altogether, and require every brother to state his objections in the open Lodge. Let us, therefore, consider the uses and abuses of our ballot.

The secret ballot was instituted to afford the utmost

freedom in expressing the individual will. By it, the most timid is enabled to give his assent or dissent to the placing of every stone in the great Temple of our Fraternity, unawed by the wealthy or influential brother at his side; fearless of the betrayal of his vote to the candidate by any weak brother who may happen to be in the Lodge; secure from the knowledge of the candidate, even should he afterward be admitted to membership. Thus the absolute freedom of choice is secured, as fully and perfectly as human wisdom can contrive means to do so. And, surely, in a brotherhood so closely united, the fullest freedom in rejecting proposed associates should not only be allowed, but *insisted* on. And every brother who will rightly consider the subject, will perceive that it is his duty not only to maintain that right for others, but to *exercise it himself.*

True, it *may* be, and sometimes *is* abused. But this only calls more loudly for its right use and careful preservation in its greatest purity. And for this purpose, our laws providing against the indulgence of personal pique, or party or sectarian prejudices, should be rigidly enforced against all offenders. Nor only this, but every brother should, by unvarying precept and example, enforce the right use of the ballot, by carefully abstaining from any wrong use of it in his own case.

If a candidate is proposed, with whom we have unfortunately had a collision in business, in politics, in religion, or in social intercourse, we should at once institute a rigid scrutiny of our opinions and feelings concerning him. The circumstances which led to that collision should be inquired into anew. Our own doings, and sayings, and deportment, during it, should be passed in careful review. If this still leaves us averse to him,

we should inquire concerning his principles and disposition, of his most intimate friends. If these are *good*—if no other act than *that* collision testifies against him, we may be sure that we rest under some mistake or misunderstanding which a friendly interview would remove. Seek him, then, and an enemy may be lost and a friend gained, in whose favor we may conscientiously vote. A worthy brother once observed, "If the difficulty is only between the candidate and myself, I always vote for him; because I know that if he will only come into our Lodge, and heed the principles of the Order, we shall soon be friends again." *He* understood the uses and tendencies of our Order.

But if, after all efforts, you are compelled to consider a candidate deficient in moral or social qualities, your duty is clear, is *imperative*—CAST THE BLACK BALL. If, in safety to yourself, you can forewarn his friends of your intention and the reasons therefor, do so, that he may be duly admonished, and, if possible, reformed.

Many brethren, not considering *all* the doubts and motives which may induce a brother to cast a black ball, nor all the meanings that ball is therefore intended to express, have come to consider this small but powerful weapon of an Odd-Fellow's will as having only an *evil* meaning. This is a great and injurious error. It expresses not only a sense of condemnation, but of *doubt* or *indecision*. It *may* imply that the voter *knows* the candidate to be *unworthy*, but it may also mean that he *lacks evidence* to satisfy him that he is *worthy*. Black-balling a candidate, then, is *not* "branding him as a bad man," as some brethren suppose, and who therefore refrain from using it in cases of mere doubt, to the great injury of the Order.

In most cases of doubt, or want of sufficient evidence,

ask a postponement of the ballot, giving the reasons, that information may be furnished, and that you may vote understandingly and decidedly.

Remember, then, that the secrecy of the ballot must be *maintained in its purity*. Resist every attempt to impair or lessen its security; above all, to abolish it. Let no abuse of it ever induce you to deprive the Order of this safeguard to a free expression of the will of each member. If a man is not positively known to be worthy of admission, let no motives of false delicacy, or fear of giving offence, induce you to refrain from casting a black ball. But in casting it, be careful to avoid even the appearance of mere personal, party, sectional, or sectarian motives. And be vigilant in preventing any abuse of it by others. However disagreeable and painful the duty, see that our laws in this respect are faithfully obeyed by others as well as yourself.

§ 7. *Duties to Self and Family.*

The love of self is made, by Christianity, the measure of love for our neighbor, not forgetting that "our neighbor is the suffering man, though at the farthest pole." We are to love our neighbor *as* ourselves, not *better* than ourselves. While we do unto others as we would have them do unto us, we must also remember that "he who provideth not for his own, and especially for those of his own household, hath denied the faith, and is worse than an infidel." Odd-Fellowship in its teachings is perfectly accordant with this instruction. Its great, first qualification, *Honesty*, covers the entire ground of all man's relations and connections in life. No man can be a good Odd-Fellow, who neglects his

business, suffers his affairs to become embarrassed, provides not well and truly for his family, leaves his duties rest with added care on his wife and children, "to attend to Odd-Fellowship." *Attend to Odd-Fellowship!* Mistaken man: in that very neglect he is neglecting our Order. He is providing trouble for his brethren in the accumulation of troubles for himself and family. He is imbittering the minds of that family, and arraying its influence and the influence of its friends, against the Lodge. He is bringing reproach on himself and on us; for we are likely to be censured as the cause of his neglect, and his seducers from duty.

There are special occasions enough, when duty to the Order, or to its sick and distressed members and families, calls our members from their domestic affairs, without making ordinary occasions an excuse for wasting whole days and half nights in mere talking, loitering, and idleness, under pretence of "attending to the duties of the Order." Two, or at most three evenings a week, to attend subordinate and Degree Lodge, and Encampment, are *usually* sufficient. And if these be rightly improved, your family will willingly submit to your absence on the few special calls that occur in the course of each year. Only be faithful and attentive to your home duties, and you will find no difficulty in gaining their hearty assent to your attention to Lodge and Encampment duties.

So in the other relations of life. Odd-Fellowship requires of her members attention to them *all*, public and private. It is the mark of a narrow soul or an ill-regulated mind, to become absorbed in one set of duties and relations, to the abandonment or partial neglect of the rest. And it is a sad mistake to spend the precious moments waiting to perform some *great* deed of good,

when every hour may witness some small kindness shown, some little utility performed. For, after all, life is made up, not of great necessities and wants, not of great acts and performances, but of numerous small ones. Each passing hour bears on its wings some call for duty to self and others. Do *that*, hour by hour, and your *whole life* will be one of utility and blessedness. It were as absurd to ask to live your life by *years*, instead of moments, at a time, as it is to expect performing your duty and gaining your rewards in great deeds alone, to the utter neglect of small but constantly recurring kindnesses to your family, your friends, and community around you. Be an Odd-Fellow, then, *always* and *everywhere;* in your closet, at your fireside, in the social circle, at the festal board, in the abode of poverty or house of mourning, at the public gathering, and in the Lodge-room, remember and *live* the teachings of Odd-Fellowship, that you may be a blessing and a praise to it and to the world.

CHAPTER XI.

OF COMMITTEE-MEN AND COMMITTEES.

In large Lodges, or those whose situation and circumstances create a large amount of business, special meetings and long sessions may generally be avoided by intrusting the arrangement and consideration of matters requiring much time and labor, to well-chosen Committees. But men who are careless in attendance, or indolent in working, or deficient in patience or judg-

ment, should never be placed on such Committees, or, indeed, on *any* Committees; or if placed there, should be compelled to perform the duties assigned them by a rigid enforcement of the laws.

§ 1. *General Duties of Committees.*

The first-named member of a Committee is the Chairman thereof until the Committee meets and chooses its Chairman in due form. As a false delicacy frequently prevents any movement to elect a Chairman, care should be taken to place the most active and best qualified brother at the head of each Committee. But as this cannot always be done, any error in the appointment may easily be remedied by the person appointed.

Thus, if appointed on a Committee for which you are sure you are not qualified, and cannot qualify yourself, or whose meetings you cannot attend, at once respectfully decline serving, frankly stating the reasons, that another better qualified or prepared may be appointed in your stead. Never accept an office of any kind which you feel confident you cannot render yourself competent to fill, or to whose duties you cannot attend.

If appointed, and induced to accept, resolve to attend to it as if you alone were the Committee. Fix a time and place for the meeting, with consent of the other members, and notify the absent ones accordingly. Be there yourself precisely at or before *the minute* appointed. If others are negligent in such promptness, impress upon their minds the importance of punctuality, even if it has to be done, as a *last* resort, by reporting their neglect to the Lodge. No man has a right, social or moral, to waste the precious time of others by keeping them waiting on his tardy movements. Even fifteen

minutes thus lost would make an aggregate of *one hour* where *four* brethren are concerned in it.

If you are the first named of the Committee, as soon as the first meeting assembles, require them to elect a Chairman, on the ground that every body of men has a right to choose its own officers. This done, urge the entire attention of the Committee to the business in hand, until all is accomplished that can be, at that sitting; until, if possible, the whole affair is thoroughly investigated, and the full report is understandingly agreed to and signed. "Business first, pleasure afterward." It is wrong to spend time in chit-chat, or idle discussions, to the delay of business. It only confuses the mind, and often keeps brethren from other engagements, or their families, and leads them to feel careless about attending thereafter, when such waste of time is the consequence. Postpone, therefore, every thing till after the main object of your meeting has received proper attention.

Some Committees are so important, and their duties so regularly recurring, as to require more than the above general remarks. We give them, therefore, special directions. Their number and their names vary in different Lodges, but the following subjects embrace them all:—1st. Investigation of applications for membership. 2d. Examination of articles furnished and bills presented. 3d. Examination of the accounts of the Treasurer and Secretary at the close of each term or quarter. 4th. Disposal and management of the funds, loans, bonds, &c. held by the Lodge. 5th. Supervision of the regalia, furniture, fixtures, and other properties of the Lodge. 6th. Trial of members charged with offences. 7th. Relief of disabled members and distressed brethren. In some Lodges the 2d

and 3d are performed by the same Committee; and in others the 3d, 4th, and 5th are discharged by the Trustees of the Lodge. The interested reader will examine accordingly, under those several sections.

§ 2. *Investigating Committee.*

There is no Committee more important than this, especially in new Lodges, where there is a strong desire to increase the membership rapidly; or in large towns and cities, where men are not personally so well known to each other, and where, therefore, the Lodge must rely wholly on the report made to it respecting a candidate. If this Committee is careless in the performance of its duty, or lax in its standard of social and moral qualifications, in but a single instance, a grievous if not irreparable injury may be inflicted on many brethren, on the Lodge, and on the Order. Years may elapse before the evil can be arrested; certainly before its consequences can be repaired.

Even a man esteemed to sustain a good *moral* character, may be *socially* such that his admission will be worse than that of an outright bad man. The latter would be ejected at once, easily and lawfully; but the former may foment disturbances and strifes, and get up factions and divisions, and introduce annoyances in the shape of unpleasant words and looks, so cunningly, that charges and specifications cannot easily be preferred, or conviction procured; and yet a nest of wasps would be scarcely a less evil in the Lodge each night, than all would at last acknowledge him to be. But before such unanimity can be produced, the injured, the peaceably disposed and the honorable will have left, disgusted and grieved, and the Lodge is not only weakened, but its

character almost ruined in public estimation. And all this, merely because an Investigating Committee was in an easy humor, or too indolent or careless to make the necessary inquiry.

Therefore we say, let no man be placed on that Committee as a mere compliment. Select active, resolute men, who understand the duty, and will perform it faithfully; men of good moral and social character, and who will require the same in others.

And let *every member* of such a Committee feel responsible, as if *he* were *the* Committee; as if the entire character, funds and welfare of the Lodge rested on *his* decision. Let him, in making inquiry, insist on having sufficient time to write abroad, if the candidate is not an old resident. Demand at least as careful inquiry as you would concerning an individual to whom you are about to lend a large sum of money. Reflect that our Lodge is our family, and that admission into *it*, frequently, almost necessarily, admits into our domestic circles also.

Now, *what characters* are we willing to receive into the intimacy of a fraternal intercourse with ourselves, our *wives*, brothers, *sisters*, sons or *daughters?* Does this question go too far? Consider a few consequences of admission into our Order.

1st. If laid on the bed of sickness, the candidate (if become a member) may be the visitor to call on you freely, mingle with your family, and impart to them the benefits allowed by your Lodge. Is he such a one as you would allow in this intimacy when you are, perhaps, unconscious of his doings, and at all events unable closely to observe his conduct? Is he a man of principle, of honor, of goodness of heart? If not, *why* report in his favor?

2d. When you are sick or dying, he, if a member,

may be detailed to sit at your bedside during the silent watches of the night. He will mingle with your loved ones when they most need sympathy and support, and when this want will render them most open and confiding. He will administer the medicines on which your *life* depends, when your family sleep under the double influence of deep grief and great weariness, and he is required to attend you with all a nurse's prudence and a brother's tenderness. And should death invade the citadel of life, he will be amid your mourning family; perhaps at midnight; their aider, consoler, and friend. Is he the man of kindly feelings and purity of life to be thus deeply, confidingly trusted in the craving want of sympathy, in the unguarded hours of mourning agony? If not, how *can* you, in justice to your own and your brethren's families, refrain from doing your utmost to keep him out of your Lodge?

3d. When your mortal life has been dissolved by the chemistry of death, your widow and orphans may become the charge of your "brethren of the mystic tie." Then the proposed candidate, if a member, may be brought into a peculiar nearness to them as an official guardian and adviser. These duties may pave the way to many opportunities to pervert the tender principles of youthful gratitude and confidence, and abuse the trust of the widow and her orphans. Though a majority of the Lodge guard carefully their interest in its funds, his injuries may reach deeper, far deeper than they can guard against. Has he, then, that humanity which will make him truly *fraternal* in watching over their interests and welfare? Will he often "visit the widow and the fatherless in their afflictions," and yet prevent his visits from being a blighting curse, by keeping "himself unspotted from

the world?" Can you answer *positively* in the affirmative? If not, how *can* you report favorably?

The man of lax morals or loose principles; the despiser of public opinion in matters of reputation; the slanderer and contemner of female virtue; the man who readily infers evil of others, and is free to insinuate his surmises against reputation; the unfeeling, the selfish, the vindictive, the jealous, the avaricious, the mean in conduct, are unfit to be members in our living Temple sacred to Friendship, Love, and Truth. That *some* such are already within its walls, but adds to the earnestness of our entreaty, to bring in no more such to fill up the vacancies we are making among their number by suspensions and expulsions.

But if satisfied, from an examination of the candidate's life, and especially his conduct in his family or among his intimate associates, that, notwithstanding the frailties common to our nature, he is still a man of humanity and sound principle, and worthy a seat in "our family," report in his favor at once. The influences of Odd-Fellowship cannot render such a one worse, but will certainly make him a better man. But if *doubtful*, merely DOUBTFUL, report it, and give the Lodge the benefit of your doubt. Rejection is but for a few months, not for all time. It does not decide that he is *positively unworthy*, but only that he is *not known* to be worthy.

§ 3. *Finance Committee.*

The members should be practical men, well acquainted with business in general, that they may judge correctly concerning charges made for work done or articles furnished, and therefore of the quality of workmanship,

materials, and goods. They should be in attendance at each Lodge meeting, and not only read each bill, and know that the work or articles were ordered, (of which the Recording Secretary can inform them,) but they should ascertain from the Committee or officer ordering the same, that the bill is correct; and then examine the work or articles themselves, and see that they are what were ordered. At least a majority of the Committee should endorse the bill as correct, and the Secretary should not read it, nor the Lodge order it paid, without such endorsement.

§ 4. *Auditing Committee.*

The members of this Committee should be careful accountants and good bookkeepers. They should meet for their quarterly work at least before the first night of the new quarter. When assembled, the Permanent Secretary and the Treasurer should also be present to aid them in their investigation, and the Recording Secretary with his books, should also be on hand, with all bills, receipts, and other vouchers. If the books have been properly kept, and the vouchers regularly labelled and filed, the task will be comparatively easy and brief; and if they have not been, it is the Committee's duty to report the neglect and the delinquent to the Lodge. And *in no case*, and *under no circumstances*, not even with the most exact and scrupulous officers, should any pecuniary act be taken for granted, or any part of the examination be lightly or carelessly hurried through or passed over. No man is infallible; none are exempted from occasional mistakes; and the very portion thus slighted may contain the important error.

Now for the mode which frequent experience has

taught us is the best in which to conduct the examination.

The Chairman, the Permanent Secretary, the Recording Secretary, and the Treasurer, (each of whom has a Report to draw up,) will provide themselves with materials for taking notes of all such items as they may desire to embody in their Reports. Then, one of the company will take the Record Book and the bills and receipts; a second, the Draft Book and cancelled drafts; a third, the Treasurer's Book and his receipts to the Permanent Secretary; a fourth, the Permanent Secretary's Blotter or Nightly Book, and a fifth, his Ledger. The whole can be gone through with, in the order here named, night by night, beginning with the last Quarterly Reports and the first night's record of the quarter. Each, in turn, will find in his book, or vouchers, the items or amounts named, (if there,) and call them out, and check each with a pencil to note it as correct. If not correct, make it so, or, if doubtful, make a memorandum of item, book, and page, for future reference. If every thing is correctly entered and properly vouched, then go through again, as before, to add up the amounts of each entry or page, and see that the footings are correct, and your work of auditing is completed.

The Chairman, Secretaries, and Treasurer, having taken down the items for their Reports, can now proceed to draw them off in due form for presentation to the Lodge.

If the auditing is carefully performed, in the above-described method, it will not "need doing over again." Only remember that nothing is gained, but much time and labor may be lost, by being in a hurry; therefore "make haste slowly," and as you proceed, be sure of each item and of each *figure;* for every figure is a *fact.*

§ 5. *Trustees and Curators.*

In nearly all our Lodges, the duties of these two offices are vested in the Trustees alone; we therefore treat of both in the same section.

These officers should, at regular intervals—say, semi-annually—carefully inspect all the regalia, furniture, and other personal effects of the Lodge, noting their condition, putting them in good repair, and report their probable value to the Lodge, with suggestions for additions, or their better preservation. To facilitate their labors, they should enter a list thereof in the Trustees' Book, (for every Lodge should insist on such a book being kept by its Trustees and Curators,) with the original cost of each article. And in the same book they should also enter this Report in full.

The funds of the Lodge, whenever they accumulate in the Treasury to an amount greater than is necessary to meet the probable demands of the Lodge for current expenses, should be promptly and carefully invested by them, to the best advantage. They should ask the best security—the first bond and mortgage on real estate of double the value of the loan, if it can be procured—and at least ample security besides the mere credit of the borrower, however fair his reputation or ample his means. For as they will demand this of the *poor* borrower, who will find it difficult to procure security, fair dealing should lead them to require it of the *wealthy* one, who can easily procure it.

A regular statement of all such transactions should be kept in the Trustees' Book, with the payments of interest, ready for immediate use, and the reference of the Lodge, and of the Auditing Committee,

It is their duty, also, to consult the Lodge in regard to making all loans, or withdrawing them. They should collect all interest moneys as soon as they become due to the Lodge.

They should never be authorized to draw money, except from the Treasurer, by draft ordered by the Lodge; and should be required to pay over promptly all moneys received by them for the Lodge, to the Permanent Secretary, to be reported in his receipts to the Recording Secretary, and paid over to the Treasurer. This regular proceedure in money matters should *never* be departed from, lest confusion scarce to be remedied creep into the financial affairs of the Lodge.

§ 6. *Charges and Trials.*

Except for non-payment of dues, (in which case no trial is needed,*) no brother can be suspended or expelled without opportunity afforded him for a fair trial. Nor can he be put on trial, unless charges specifying the particular acts of his offence be first submitted to the Lodge of which he is a member, by a brother of the

* The ordinary operations of a Lodge for non-payment of dues, are—1. When a member is in arrears for *thirteen nights*, he is deprived of the right of visiting any Lodge except his own, (and that only by special permission of the N. G.,) by having the Term P. W. withheld from him. He is also declared not entitled to benefits; though in no case would a *donation* be refused to him in case of need. 2. When he is *twelve months* in arrears, he is duly notified of the fact, if within reach of a notice; and if payment be not made in proper season, he is reported to the Lodge, and declared by the N. G. to be suspended for non-payment of dues. The process of his restoration differs in the several States, but is generally given clearly in the By-Laws of each Lodge.

Order. When such charges are presented, or a brother asks the mediation of the Lodge in regard to some fellow-member by whom he feels aggrieved, the Lodge refers the case to a special committee of five members, the peers of the accused. This Committee, whose duties are sometimes so arduous and painful, is one of the most difficult to instruct in their duties. A few very general directions and remarks are all we can pretend to offer them.

1st. The charges should be brief, clearly expressed, and must embrace, besides the *general* charge, distinct specifications of the particular words or acts complained of, and the *time when*, and the *place where* committed; and it would be well if there could be added *the circumstances* which go to make up the *intent* or *character* of the offence. But if there be only a general, vague charge, without specification of the offence, the Committee should return the charges to the Lodge, without further action.

2d. If the charge or complaint is in due form, and the offence is not probably a heinous one, they will do well to examine the parties alone, separately, and see whether it may not be satisfactorily adjusted, without a formal trial. Not a few difficulties may thus be settled, alienated friends reconciled, and the peace and harmony of the Lodge be preserved. In this case, they will report to the Lodge that the case has been settled to the mutual satisfaction of the parties, and ask to have themselves discharged from the further consideration thereof.

3d. If a mutual adjustment cannot be effected, or if the case is one that *should not* be settled privately, a trial is inevitable. Good common sense directing a sincere desire to do justice in the love of salutary

mercy, is the best guide for the Committee. No spectators should be allowed in the room. In some States, we believe, even counsel for the parties are not allowed: the parties must plead and manage their own cause. The witnesses should be admitted one at a time, and examined fully, separate and apart from each other. The parties should not be allowed to prompt them, or interfere with or interrupt them in any way; nor, when examining them, to put to them leading questions. Yet every opportunity should be afforded to either party (and especially to the accused) to elicit all the information necessary to a full and fair decision of the case. The "Digest of the Laws of the Order," published by the Grand Lodge of the United States,* directs that, "If a member of a Subordinate refuse to stand trial upon charges duly preferred, he cannot in his absence be tried, but may be expelled for contempt. If a member acknowledge his guilt upon charges preferred, the penalty may be imposed without trial. Upon the trial of a member charged, an *ex parte* statement cannot be produced as testimony; his wife cannot be permitted to testify; but all evidence tending to a fair investigation of his case may be admitted."—*Digest*, p. 50, *Sections* 25 *to* 27.

4th. Having fully examined the case, and taken down, carefully, minutes of the testimony, they will dismiss the parties, and consider it maturely, and make up their verdict. If, in the judgment of the Committee, the accused is innocent, they will at once acquit

* A work that should be carefully studied by every brother who designs being active in his Lodge or the Order. Its cost is but about thirty-eight cents, and it may be had of any of our State Grand Secretaries

him. If guilty, but not meriting suspension or expulsion, their decision, whatever it may be, terminates the case, (unless either party appeals to the Lodge,) and they simply report their decision. But if an appeal is made to the Lodge, the whole case is opened by presentation of the minutes of testimony, and the statements of the parties, when, (if no want of formality or of fairness on the part of the Committee, be shown,) a vote of the Lodge determines the matter. If defect is pointed out in the proceedings of the Committee, the case may be referred back again, with instructions, or be given to a new Committee.

The Committee are competent, also, to present *the accuser* for trial and punishment, if they believe he has been actuated by unworthy and improper motives in bringing charges which he was unable to prove.

But if the case is one involving suspension or expulsion, the Committee must report to the Lodge a resolution to that effect, along with their report of the trial. The Lodge will then appoint a time for considering the resolution, (fixed by the Constitution and By-Laws of the Lodge, and usually *two weeks*,) and notify the accused to be present. At that time, the resolution is acted upon, and the Lodge may vary the penalty at its pleasure. A vote of *two-thirds* of the members present is necessary to suspend or expel; but *a majority* only is necessary on an appeal from a decision by the Committee: that is, for a penalty less than suspension or expulsion.

If a brother feel aggrieved by the decision of the Lodge, he can appeal to the Grand Lodge, or its Grand Master—stating specifically wherein the rules or forms of trial are believed to have been violated, or injustice done. A few additional remarks on the subject

will be found under the head of District Grand Committees and Appeal Committees.

§ 7. *Relief Committee.*

This Committee usually consists of the N. G., V. G., and Recording Secretary of the Lodge; but in some Lodges an addition is made to it of the Treasurer and three others, so as to have one member for each day of the week. In this case, the N. G. visits the sick or distressed brother the day after the Lodge-meeting, and leaves with his family the order drawn for benefits. The Treasurer visits him the day after this, and pays the order. The other members follow in succession, one each day.

A few remarks on the manner of visiting the sick, may not be unnecessary here. This most important duty of our Order should never be neglected; but it should also be performed with due regard to the welfare of the sick brother, and the comfort of his family.

1st. Ascertain the condition of the sick, and the propriety of visiting him at his bedside, either from the family, or, what is better, from his physician; and govern yourself strictly by the directions of the latter in all subsequent calls.

2d. Be gentle, easy, and noiseless as possible in your approach toward a very sick man, to whom you should be announced, before you enter the room, by some one of the family or his nurse. Be calm in appearance, speak in a moderate, smooth, and pleasant voice, (a whisper is more annoying to most persons than a loud voice,) ask but few questions, and be careful not to converse too much, or on trying subjects. When a patient is very weak, speaking and hearing are quite

fatiguing. From two to five minutes, in such cases, are long enough for an ordinary visit.

3d. When the patient is recovering, and needs company to cheer him up and occupy his time, give him due attention yourself, and induce those brethren to call upon him with whom he was particularly intimate, or to whom he felt great attachment. A wealthy brother, of respectability and influence, can at such times show his sense of our principles by visiting his more humble brethren with whom he is well acquainted, and by leaving with them books and papers to occupy their time, or sending them such little delicacies as their varying and capricious appetites may crave. And the visits of the brethren generally will be acceptable, and should be paid.

4th. In visiting widows and female orphans of the Lodge, greater circumspection generally is needed than in visiting those of our own sex. Let two of the Committee, in such cases, visit in company, or one with the physician, or, better still, if married, or if you have near female relatives, induce one of the ladies to accompany you; or, best of all, organize a Visiting Committee of Daughters of Rebekah, to whom, in connection with their husbands, brothers, or sons of the Committee, all visitation might be confided. No man can equal woman's tenderness and tact in the sick-room, or with the distressed family, or the mourning group.

Lastly. Time your visits to suit the most convenient hours of the family, and especially to meet the best intervals of the patient. Be sympathising, but hopeful and cheerful in your intercourse with them; for much depends on the state of feelings that may be inspired in the patient by the countenances and words of those around him.

Watchers with the sick will find in the above directions a few hints that may guide them in the proper mode of performing their duties. The rest they will receive from the physician or the regular nurse.

CHAPTER XII.

OF APPOINTED OFFICERS.

§ 1. *Appointment and Service.*

THE Officers of a Subordinate Lodge are divided into *elective* and *appointed.* The appointed officers are the R. and L. Scene Supporters, R. and L. Supporters of the Vice Grand, R. and L. Supporters of the Noble Grand, I. and O. Guardians, the Conductor, and the Warden; to which is added, in some Lodges, the Chaplain. All these are appointed by the N. G. on his installation into office, except the R. and L. Supporters of the V. G., who are appointed by the V. G. at his installation.* Twenty-six nights' service in one or more of these offices qualifies the incumbent to be a candidate for the Vice Grand's chair, provided he has attained sufficient degrees and is competent. The general and special duties and powers of each officer are defined in the charge books, installation service, and in the Constitution and By-Laws of

* The Digest says that *all* these officers are appointed by the N. G., and gives "usage" as authority. But it is evidently a typographical or other error; for all "usage," past and present, is as above stated; and propriety demands that the V. G. should have the appointment of his own advisers and assistants.

each Lodge. But it may be useful to enumerate the most important of them in this work.

§ 2. *The Chaplain.*



JEWEL.—The proper and usual jewel of this office is the Holy Bible, made of white metal.*

REGALIA.—A white apron, with white (or silver) fringe, and trimmed with the color of the degree of

* To save repetition, we will say here, once for all, that in Subordinate Lodges, the jewel is usually suspended from the side of the collar, on the left breast; and in Grand Lodges, in front, at the joining of the collar, or is suspended by a ribbon or chain around the neck, so as to depend in front, in about the same position. Where officers wear the sash, it is suspended from that, where it crosses the left breast.

Another tasteful mode is to suspend it from the point or joining of a gorget, or smaller collar, worn over and within the larger one, so as to have it suspended in front, on the breast. There is no specific law or usage regulating this subject, that we know of.

the wearer. A white sash, with white (or silver) fringe and lace, and rosettes exhibiting color of the degree.

STATION.—Usually at the right hand of the Past Grand, (about the middle of one side of the room,) whose chair he occupies during service.

DUTIES.—To open and close the Lodge with the appointed prayers, and to officiate at the funeral of a brother, and on other public occasions.

§ 3. *R. and L. Scene Supporters.*

REGALIA.—A white apron trimmed with white, and a white sash. The manner of wearing the sash in the Lodge, is sometimes varied, for the sake of effect, by different Lodges. There is no jewel attached to this office. The skull and crossed bones are sometimes painted on the aprons.

STATION.—In front, but a little to the right and left of the Vice Grand's chair. Their chairs are usually placed on the floor of the Lodge, in front of the platform occupied by the V. G. and his Supporters.

DUTIES.—They deliver the charges of their office at initiations, bear their wands of office (white) in processions; and at funerals, the same, trimmed with crape.

§ 4. *R. and L. Supporters of the V. G.*

REGALIA.—A white apron trimmed with blue, and a blue sash usually trimmed with white. The sashes should be worn as those of the Scene Supporters, to produce uniformity.

STATION.—On the right and left of the Vice Grand, as their titles indicate. In some Lodges, they are

placed a little forward of the V. G., and on the second step of the platform.

DUTIES.—The Right Supporter should be proficient in the business and work of a Lodge, as he is the official adviser of the Vice Grand, and occupies his chair during any temporary absence of that officer. And *both* should be quick in detecting any irregularities in entering or leaving the Lodge, as it is their duty to correct every member or visiter who is not in proper regalia, or who addresses the chairs incorrectly.

§ 5. *R. and L. Supporters of the N. G.*

REGALIA.—A white apron trimmed with scarlet, and a scarlet sash, usually trimmed with white. The sashes should be worn in uniformity with those of the other chair.

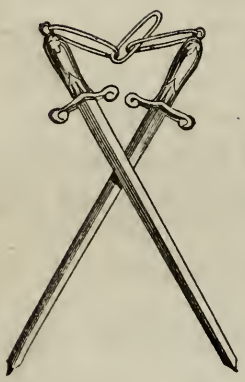
STATION.—At the right and left of the N. G., to correspond with those of the opposite chair.

DUTIES.—The Right Supporter should be well versed not only in the business and work of the Lodge, but also in the rules of order and debate; as he is the official adviser of the N. G., and must occupy his chair during the temporary absence of that officer. It is also his duty to open and close the Lodge in due form when directed by the N. G.

The duty of the Left Supporter is to correct every brother (whether visiter or member) who is not in proper regalia, or does not address the chair correctly.

The Supporters of *both chairs* occupy their respective posts in regard to the principal officers, at funeral and other processions, bearing their wands of office, of the proper colors, (*blue* and *scarlet*,) and trimmed suitably for the occasion.

§ 6. *I. and O. Guardians.*



JEWEL.—The prescribed jewel of these offices is Crossed Swords made of white metal.

REGALIA.—For the *Outside Guardian*, a white apron trimmed with scarlet, and a scarlet sash trimmed with white. For the *Inside Guardian*, a white apron trimmed with blue, and a blue sash trimmed with white. *Both* wear swords while on duty.

N. B.—We have given the above as the general usage in those States in which we are acquainted. The usage in some sections may be different. The Digest gives no direction whatever in the matter of their regalia.

STATION.—The *Outside Guardian* is stationed at, or within sight and hearing of, the outer door, *after* the Lodge is opened. Before it is opened, at the proper signal, he must secure the outer door, return to the Lodge-room and wait for orders beside the inner door. The *Inside Guardian's* station is in the Lodge-room, at the inner door.

DUTIES.—The *Outside Guardian* has charge of the anteroom. He must prevent any one from entering from without, who has not the regular P. W., except by special orders from the N. G., to whom he will immediately communicate any unauthorized demand for admission, or other questions of doubt, through the I. G. Guarding the first entrance to the Lodge, his office is a very responsible one, and requires much courtesy, combined with great decision and energy of character.

The *Inside Guardian* must always be ready to communicate with the O. G. He is to admit no one (except by special orders of the officer in charge of the Lodge) who is not in proper regalia, and in possession of the explanation of the P. W.; and must allow none to pass out and return, who has not the evening word, or V. G.'s P. W. He will always report to the officer in charge of the Lodge. When an intruder or disorderly member is to be ejected from the Lodge-room, *both* these officers should act promptly and vigorously, but with as much mildness as is consistent with the necessity of such a painful duty.

§ 7. *The Conductor.*



JEWEL.—The jewel of this office is Crossed Axes of white metal. In some Lodges the Conductor bears the Axe as an emblem of his office; in others, a long black staff, surmounted with a white or gilt globe, or an open hand bearing a heart in the palm.

REGALIA.—A white apron trimmed with black, and a black sash usually trimmed with white.

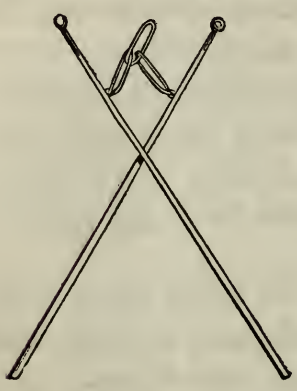
STATION.—"The Warden should sit to the right and in front of the N. G. The Conductor's place is to the left, and in front of the N. G. These places are the ones recognized by the most established usages of the Order, and we do not think it right to deviate from the old customs."—*Editorial in Covenant*, vol. iv. p. 238. Deviations are made, however. In some Lodges, the

Warden, and in others the Conductor occupies a chair fitted up purposely, opposite the P. G.

DUTIES.—The Conductor is *ex-officio* the assistant of the Warden, when not engaged in his own special duties. But in Pennsylvania, (and possibly in some other States,) a "Junior Warden" is appointed, and the Conductor confined to the duties proper to his own office. This, though a deviation from law and usage, is a very convenient and useful arrangement.

The Conductor is to receive the candidates in the anteroom, and deliver the charge of his office at the proper season. He should have a ready memory and be a good speaker, as he is to make the *first*, and therefore most important impression.

§ 8. *The Warden.*



JEWEL.—Crossed Wands, of white metal. He sometimes bears, as a badge of his office, a long black staff, usually surmounted with a ball, gilt or white.

REGALIA.—The regalia of the Warden is a white apron trimmed with black, and a black sash trimmed with white.

STATION.—This has been treated of under the preceding section.

DUTIES.—The office is an important one, and requires much personal attention. He has charge of the entire wardrobe of the Lodge, and must place the regalia for the use of the officers and members before the Lodge opens, and replace it in its proper depository, after the

Lodge closes, reporting any damage it may have sustained to the N. G., and receiving his orders in relation to it. In short, he has a general supervision of the furniture of the Lodge-room, and his duty is to make it comfortable. He must examine every person present before the Lodge is opened, reporting promptly to the N. G. every one he finds not *fully* qualified to remain in it. At least once a month this examination should be *thorough*, passing by *no one*. He is to deliver all summonses that may be issued by the Lodge, and is the Messenger of the Lodge during its sessions. Surely such an office requires an active, attentive, and obliging brother for its incumbent; and even the aid of a "Junior Warden" will hardly make it a sinecure!

His official charge is an important one, not easy to deliver effectively, and requires, therefore, not only a good memory and delivery, but talent besides, of a peculiar order. The office accordingly ranks high in the Lodge, and is rarely too well filled.

CHAPTER XIII.

OF ELECTIVE OFFICERS.

THE elective officers of a Subordinate Lodge are the Treasurer, the Permanent and the Recording Secretaries, the Vice Grand, and the Noble Grand. The Treasurer and the Permanent Secretary are usually elected for one year. Sometimes the duties of both Secretaryships are performed by one person; and in Pennsylvania, both are divided between two persons; the Secretary, who is elected for one year, having supervision of the accounts and records; and the Assistant Secretary, who

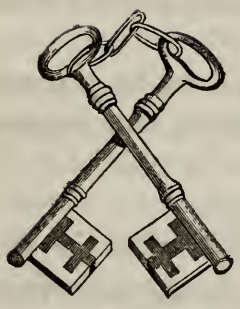
is elected for six months, aiding in either or both departments, and acting as a member of the Relief Committee. Other officers, as Trustees, &c., may be elected, by provision of the By-Laws of each Lodge, but are not necessarily considered as known to the Order. And the N. G., after serving his term, becomes for the next term the "Sitting Past Grand" of the Lodge, without election or appointment.

The qualifications for office, as to degrees, differ in various States; but in nearly, if not quite all, the elective offices must be filled with Scarlet Degree members. As no one should wear a color in his regalia to which he is not entitled by degree, *all* the offices should be filled with members of the degree implied by their regalia.

To constitute an election to the elective offices, a majority of all the votes cast is necessary. And twenty-six nights' service as Vice Grand is necessary to eligibility to the Noble Grand's Chair.

The special duties of officers vary in different jurisdictions, and even the general duties prescribed by the Grand Lodge of the United States are varied in some States by regulations peculiar to themselves. The Constitution and By-Laws of each subordinate, and the instructions given at installation and by the Grand Lodge of each State, will be their guide in all that is peculiar as well as general. Here we can only note what we deem most important in either. Though the Treasurer has precedence of the Permanent Secretary, yet for convenience in consulting the duties of both Secretaries continuously, we here consider first

§ 2. *The Treasurer.*



JEWEL.—Crossed Keys of white metal.

REGALIA.—A white apron trimmed with green, and a green collar usually trimmed with white (or silver) lace or fringe.

STATION.—On the left of the Noble Grand, on a line and a level with the Recording Secretary.

DUTIES.—He is the Banker of the Lodge, and should therefore be a good bookkeeper, a rigid accountant, and a man of strict integrity and respectable business talent. Whatever his wealth and standing in society, his bond, with *ample security*, should be as rigidly required, before installation, as if he were the poorest member. As the ability of the Lodge to aid its members in distress and furnish relief to their families depends mainly on the proper management of its funds, the Lodge cannot be too careful in filling this office well, and then in keeping it well filled.

He should keep careful watch over *all* the moneyed affairs of the Lodge. He should insist on receiving all moneys through the Secretary, and on having all the forms and safeguards of business observed before he receives or pays out a cent. His books should ever be ready for an exhibition of the Lodge funds, and every voucher be properly labelled and filed. He should be present, if possible, at every stated meeting, to receive the receipts at the close; and at the end of each term he should present his books and vouchers to the Auditing Committee, aid them in their labors, and make out a full report of his own department for the Lodge.

§ 3. *The Permanent Secretary.*



JEWEL.—Crossed Pens of white metal.

REGALIA.—A white apron trimmed with green, and a green collar trimmed with white (or silver) lace or fringe.

STATION.—This varies in different Lodges. At the side of the room, opposite the P. Grand's chair, when not otherwise occupied, or at the side of the V. Grand's chair, opposite the I. G., is a good place, convenient of access, and aside from the other business of the Lodge.

DUTIES.—He is the bookkeeper and accountant of the Lodge. He receives all moneys paid the Lodge, giving a receipt therefor, in each case, and pays the same over to the Treasurer each evening, taking his receipt for the same in a small book kept for that purpose. His accounts should be regularly posted, that he may render to any brother a statement of his account, on demand, or to the N. G. a statement of the arrears of the brethren, at any time. At the end of each term he will aid the Auditing Committee in their duties, and prepare the semi-annual Report for the Grand Lodge to which his Lodge is attached.

As so much of the peace and prosperity of the Lodge depends on a careful attention to the accounts of the same with its members, too much vigilance and exactness cannot be exercised by this officer. We hope to be excused, therefore, for occupying considerable room

with some remarks on Lodge bookkeeping, a confused or vague subject even to some businessmen; and one that has cost not a few Lodges many dollars in the purchase of successive sets of books to meet the change of system introduced by each new officer in succession. We give the results of the experience of several able officers and past-officers in that department.

(1.) *The System by Double Entry.*

A correspondent of the "Ark," published in Columbus, Ohio, in October, 1849, published directions on this subject, which he carefully revised and republished in December, 1850, with the approval of the editor, himself a Past Grand Secretary, as "the best that can be adopted." We therefore give it nearly entire, as follows:—

System.—No system of bookkeeping will combine all necessary debits and credits as that known as "double entry." If the single entry system is adopted by a Lodge, or by the bookkeeper of the Lodge, in order to make all the necessary debits and credits it will require much more labor and care to keep the accounts correct, and is more liable to omissions and errors. It is found to be advantageous to a Lodge to continue a competent bookkeeper a longer time than the term prescribed by law.

Benefits shall be drawn and paid weekly by the N. G. or V. G. of the Lodge, and ought to be announced weekly, or at the first ensuing meeting of the Lodge, in order to be entered on the minutes. Debit benefit account and credit the brother the amount of benefits announced, then debit the brother and credit Treasurer for the amount of the order. Accruing quarterly dues must be deducted and paid from benefits as they become due. Benefits ordered to be placed to the credit of a member is the same as that much cash paid.

Petitions.—The money accompanying a petition ought to be kept in the petition until the night of initiation, when the full amount should be credited, and the candidate debited to "initiation fee."

The dates and amount of debit and credit should correspond. The card deposited with a petition of a member of the Order ought to be well secured by wafer to the petition, and both filed away together.

Letters.—You ought to preserve a copy of your official letters sent away, particularly those regarded as important.

Fines.—A good time to debit fines is when the brother fails to become excused, and when the record is made that he is fined. To debit each absent officer at each meeting when he is absent, would increase the number of entries of debits and credits, which can be avoided as above stated.

Deposite of Cards.—In opening the books of a new Lodge, or at any time thereafter, the fee must be debited to the brother who is elected to membership, and credited to card deposite account. The initiation account and this account ought not to be mingled together. By a decision of the Grand Lodge of Ohio, the date of membership commences on the night of election on card. From that time he is chargeable with dues, and not from the time of examination.

Degrees and Cards.—Debit the applicant for degrees or cards only on the evening the same is granted. The cash for degrees is required by law to be paid on the evening of application; if not then paid, payment ought to be made on the evening of election. Degrees conferred on a member to qualify him to fill an office in opening a new Lodge, must be charged up against such member [if not gratuitous] as though he had applied for them at any other time.

Notices.—It has been customary to notify each member of the time of the election of officers. In a corner of the written or printed notice the amount of arrearages might be stated, so as to enable the brother to come prepared to pay his indebtedness.

Quarterly Dues.—In the week previous to the last meeting, [at the end of each quarter,] charge up the quarterly dues under the date of the last meeting [of the quarter.] On the night preceding the last meeting in each quarter, have prepared a list of the members who are indebted, with the amount due by each. In that list include the dues of the expiring quarter. In cases of withdrawal, expulsion, or death, debit the account of the expelled, &c. with the amount of dues up to the time of withdrawal, &c.

Collection of Dues.—It is the duty of the Permanent Secretary to receive all moneys due the Lodge. It is the interest of the Lodge to have payments made regularly as the dues accrue, and the Permanent Secretary ought to consider it his duty to call on all the mem-

bers, as far as he can, who are not prompt in paying up. He ought also to see that the requirements of the laws in regard to the applications for degrees and cards are complied with. In the absence of any provision in the Constitution, requiring collections to be made by the P. S., it might result to the advantage of some Lodges if they would adopt a provision in their By-Laws imposing that duty on him.

Cash.—The money accompanying petitions ought not to be entered or credited on the cash receipts until initiation, or election on card deposited, for fear the petition may be withdrawn, or the applicant rejected. If the money should be entered on the account-book previous to election, and afterward the petition be withdrawn, you would be opening a new account which would not be continued. It is no advantage to fill your account-book with such names. Cash is debited and the members credited for payments. The P. S. is accountable for all cash entered.

Receipts.—The Treasurer's receipts to the P. S. ought to be taken in a small book kept for that purpose.

Fractions.—Avoid fractions of a cent, as they are very troublesome. [Doubted whether the saving of trouble would pay for the loss of money where the dues are six and a fourth cents weekly.]

Watch Notices and Sick List.—The P. S. is required to make out these notices, but no law says he shall serve them. A small book, that can be carried in the pocket, should be kept as a sick list, to contain, *first*, a list of the members of the Lodge, with parallel lines, in which a mark should be made to credit watching with a sick brother; *second*, to give the date, the names of the watchers, and the name of the person with whom he watched. The first list to occupy a few pages in the first part of the book; the second list requires more paper.

Register.—You are required to keep a correct register of the members, with the date of initiation, name, number, how admitted, age, occupation, residence, date and number of degrees taken, time of withdrawal, [or suspension, expulsion, &c.,] and a column for P. Grands. Also a register of notices of expulsion from and by other Lodges, with the cause, &c.

Letter Book.—The Letter-Book should contain an abstract of your Semi-Annual Reports. A copy is required to be taken and kept.

Reports.—You are required to report to the Grand Lodge semi-annually. It requires the amount of receipts to be reported, viz initiations, cards deposited, quarterly dues, degrees, fines, and

donations. On the total amount, a percentage is to be paid to the Grand Lodge. If the following course is pursued, justice will be done to both Lodges. It has been adopted by the one in Columbus. At the end of each term, take the amount placed to the credit of each of these accounts, first deducting all the debits that occurred during the term, and report them as receipts. Some individuals may be in arrears at the time, but they must be overlooked until any one of such may be *expelled.* When any member is expelled, debit the account of quarterty dues with the amount of arrears, and deduct that amount from the amount credited to that account during that term, and report *the remainder* as the receipts on which to pay percentage. The reason for this procedure is this:—The Lodge has already paid percentage on the amount of arrears of the expelled member, and as the Lodge has not received any money, it is but justice to cancel an equal amount of *dues* of the current term. In the event of reinstation and full payment of dues, then the amount paid by the person reinstated must be reported as receipts during that term. In your Report, if you put opposite each name of members initiated or admitted on card, their number on the Register, it will enable the officer of the Grand Lodge to discover any omission, and to find the proper name on his Register, where two or more may be nearly the same.

Great care should be taken in making out the Report, to have it declared "correct," and it should be ready for approval at the first meeting of the term, [and be signed by the N. G. of the *past* term,] and immediately forwarded to the Grand Lodge, with the amount of percentage due; also, if possible, with a certificate in favor of the new Past Grand. A list of Past Grands is required to be furnished at the end of the year, on your Report. In some conspicuous place, write the day of the week on which your Lodge meets. This Report should be ready to be enclosed, with amount of percentage and P. Grand's certificate, to the Secretary of the Grand Lodge of Ohio, on the day following the first meeting of the term.

Balance Sheets.—You will prepare a balance-sheet of all debits and credits standing in your Ledger, for the Auditing Committee, and file it.

Balancing Accounts.—Often balancing accounts consumes paper without effecting much good. In accounts, such as quarterly dues, initiations, &c., where there is no debit, avoid the common practice of balancing by merely drawing a line under the credit column, and

setting down the total amount. This may be done with initiation account, degrees, &c., where there are a number of entries. In the account of quarterly dues, once a year is often enough.

Accounts.—In order to keep a good set of books, it is necessary that the following accounts be opened, viz., Cash, Treasurer, Initiation, Cards deposited, Quarterly Dues, Degrees, Expense, Benefits, Grand Lodge, Charity; and it may be necessary, for convenience, to add the following:—Travelling and Visiting Card, Widows and Orphans, Percentage, Representative Tax, Regalia, Emblems, and Jewels. It will be found convenient to the accountant to have a number of pages left for each of the first, second, third, sixth, seventh, and eighth accounts named above.

The foregoing directions, though intended only for the meridian of Ohio, are applicable *generally*. And though adapted for the system of *double entry*, many of them will be found equally useful where the system of *single entry* alone is used: as it *is* used in our Lodges very generally, especially in Pennsylvania, including Philadelphia.

(2.) *The System by Single Entry.*—In many Lodges, keeping the books by double entry would only increase trouble and perplexity, and is totally unnecessary, especially where the duties of accountant and recorder are performed by but one Secretary. We add, then, in addition to what is applicable in the foregoing, a few remarks.

The Permanent Secretary will need

1. *A Blotter*, (or Day or Night Book, as some term it,) in which to record each payment of any kind as soon as made. Enter it carefully, and *legibly*, stating for *whom*, for *what*, and *by whom* it is made. At the close of each Lodge-meeting, add up the receipts since the last meeting, and report the amount, with the names of payers, to the Lodge, that errors may be corrected, and the amount be entered on the Minutes.

2. *A Ledger*, in which allot to each member a portion of a folio, whereon to post the payments from the Blotter. The charges for dues should be made quarterly.

3. *Book of Blank Receipts*, so that he can readily fill and cut out one for every payment, and mark in the margin the amount, date, and name of payer.

4. *Receipt Book*, in which to take the Treasurer's Receipt for each evening's payment.

5. *Register*, containing a list of members in order of initiation or admission, when admitted, and how; age, residence, occupation; date of taking each degree, and office held; time of withdrawal, death, suspension, &c. This book is generally kept by the Recording Secretary, as also Nos. 6 and 7 following.

6. *Black Book*, containing a list of rejections, suspensions, and expulsions, of your own or neighboring Lodges, with dates and causes, when known.

7. *Sick and Watch Rolls* may be in the same book. The first should contain the name, when reported, dates of benefits, dates of watches, and date of recovery. The latter, a complete list of members, should have a column to enter date of service, (or neglect, paid by fine.)

8. *Letter Book*, containing copies of all important or business letters sent, *numbered* to correspond with those to which they reply, or with the replies, on your files. In this book copy at length your Reports, and an abstract of the Reports of the Treasurer and the Auditing Committee, for reference.

When benefits are awarded, immediately calculate the brother's indebtedness, (if any,) and hand the memorandum (with a receipt) to the Treasurer, to be deducted by him, paid to you, and credited to the sick brother. This saves the sick the trouble of sending his arrears

to the Lodge by a special messenger, and is a safeguard against his running into arrears sufficient to work loss of benefits during his illness.

The above is probably more than sufficient to guide the unpractised officer of a new Lodge; but it is hoped may prove useful, until experience shall furnish its more certain directions. One thing let the Lodge be resolved against—frequent changes in its modes of keeping accounts. They are not only costly and troublesome, but by the copying which they render necessary with every new set of books opened, they render mistakes almost unavoidable and past searching out for correction. Adhere, then, to the system first chosen, and keep in office your Permanent Secretary so long as he performs well and can be retained.

4. *The Recording Secretary.*



JEWEL.—The jewel of this is the same with the preceding officer—Crossed Pens of white metal worn suspended from the collar.

REGALIA.—Also the same as the preceding—a white apron trimmed with green, and a green collar usually trimmed with white (or silver) lace or fringe.

STATION.—On the right of the Noble Grand—not on the same level, though sometimes a little in advance; but always on a line with the Treasurer.

DUTIES.—He is the recorder of the proceedings of the Lodge, and its general corresponder, and the custodian of its seal and its documents generally.

As the rights and privileges of members, and the existence of the Lodge itself, in cases of charges against either, may depend upon the records, it is very important that they be correctly kept, and by some regular system. Let the first draft be taken down on a quire or two of paper stitched in a cover, from whence, after being approved by the Lodge, they should be carefully and neatly copied into the Minute or Record-Book.

The following general directions we copy from the "Ark," for December, 1850, where they appear with the approval of its practical Editor: they are as good as our own experience could offer:—

Minutes.—Much care should be taken to keep a neat record of the transactions of your Lodge. There ought to be the space of three to six lines left between the proceedings of each meeting. Leave a blank line between the record of each subject: it will enable you more readily to find any matter of record at any future day. After reading the minutes of the previous meeting, and approval, is a good time to require absentees, if present, to offer their excuses. When absentees offer their excuses, the result should be recorded immediately after the approval of the minutes, that the record of the absentees and the excuses for previous absence may be near together, and easily found. All unimportant unsuccessful motions might be omitted, and yet the record be true as to the proceedings. The record of *each meeting* ought to be headed with the name and number of the Lodge, and the date; and closed by the attest and signature of the Secretary. The By-Laws of the Lodge ought to be neatly copied in the Minute-Book, [or Constitution and By-Laws, when printed, *pasted* in,] when the same is adopted, with sufficient space for adding all amendments, whenever made. [All questions of order and precedents, should also be entered in a separate place for convenient reference, as well as in the minutes.] A list of payments by members, or aggregate of receipts of the evening, as reported by

the Per. Sec., ought to be embraced in the minutes, just previous to the signature of the Secretary. Also, where the degrees are conferred by the officers of the Lodge, the record should immediately precede the Secretary's name.

Cards.—The dues of an applicant for a Visiting Card must be paid up to the time the card extends, with cost of card, previous to its delivery. For final card to the time of granting the same, together with the cost of it as fixed by law. It is the duty of a member having a Visiting Card, to return it at the expiration of the time for which it was given.

Degrees.—The applicant for degrees is required by law, [in Ohio,] to be free from indebtedness to the Lodge. The degrees must be paid for at the time of application, or previous to balloting for the same, as the election for degrees, where payment is not made, is not valid.

Filing.—Letters and other valuable papers received, ought to be carefully folded, numbered, nature and date intelligibly endorsed on one end, and filed away: the letters and notices by themselves, and the following in different packages, viz. Petitions, Reports, Bills and Accounts, Bonds and Agreements, Certificates for Benefits, Visiting Cards returned, Miscellaneous.

Postage, &c.—Keep an account of postage paid and stationery furnished, and present a bill of the same at the end of the quarter or term.

Treasurer's Bond, as required by the Constitution, ought to be prepared by the Secretary for the signatures of the Treasurer elect and his sureties, and the same presented to, and approved by, the Lodge, before his installation.

Seal.—All official documents, to be legal, must have the seal of the Lodge printed or impressed legibly thereon. Those who use *printed* seals, should get the impressions made at an office where they use good ink and do good work. Get several hundred printed at a time, and, with a brush, put on the back of each a good coating of dissolved gum-arabic, and they will always be ready for use. An improper use is sometimes made of the seal. The Secretary has no right to put the seal to letters which are not properly *official* letters: letters that the Lodge did not order him to write, and which it is not his duty, as that officer, to write.

Reports.—At the end of each term make out a correct report of

initiations, &c., for the use of the Per. Sec. and the Auditing Committee, whose meeting you should attend with your books, ready to give any explanation or information they may require.

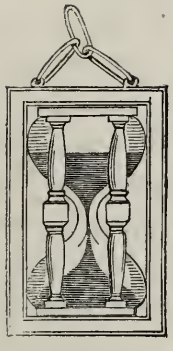
The above, prepared for the meridian of Ohio, may require a little modification in a few States; but will be found, generally, very correct and useful to the new officer.

No person is privileged to interfere with the books and papers of either of the Secretaries, except the Noble Grand, the M. W. Grand Master, or the R. W. D. G. Master of the District, and the proper Committee appointed in pursuance of the Constitution and By-Laws of the Lodge. They are subject to examination by a Committee trying any member on charges, as any other witness, when their books and papers may be required to be produced; but only under their charge and custody.

In no case, should any vote or resolution actually passed by the Lodge be omitted or erased from the record, however erroneous in spirit, or unlawful in import. It may be rescinded or annulled at a future meeting, but the record of the act and of its correction should both appear on the minutes.

As the Permanent Secretary is a *paid* officer, usually, (his arduous duties requiring pecuniary compensation,) the Past Secretary's degree is conferred only on the Recording Secretary, who is *ex officio* a member of the Visiting or Relief Committee.

§ 5. *The Vice Grand.*



JEWEL.—The Vice Grand's jewel is an Hour-Glass of white metal.

REGALIA.—A white apron trimmed with blue, and ordinarily fringed with white, or silver bullion; and a blue collar, trimmed with white (or silver) lace or fringe, with rosette to correspond.

STATION.—At the end of the room nearest the entrance, and in the chair trimmed with blue.

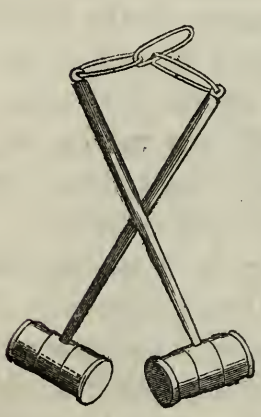
DUTIES.—As the second officer of the Lodge, and the probable and almost certain successor of the Noble Grand, his requisites and qualifications should in no-wise be inferior to those demanded by the first chair. He should be *as well* acquainted with the merits and qualifications of the members, and with the business of the Lodge, and with the rules of order and debate.

His express duty as well as privilege is to advise and (if need arise) to correct the Noble Grand privately, if that officer commits any error: publicly, if necessary to the welfare of the Lodge or the Order. When the N. G. is absent from the Lodge, he must take his chair and perform his duties. In this case, he will place a P. G. or P. V. G. in his own chair during initiations, that the duties thereof, in that ceremonial, may be properly performed.

He has the appointment of his own Supporters, and should select competent persons. His Right Supporter, especially, should be an experienced brother, capable of advising him in cases of doubt and difficulty, and

filling his chair during a temporary absence. In some States, he appoints a portion of each Committee. He assists in examining each ballot, and in maintaining order generally. He superintends the entrance and exit of the brethren, and furnishes the P. W. for the evening to his R. Supporter, as soon as the Lodge is opened. He is entitled to the A. T. P. W., that he may properly examine visitors. He is also, during his term of office, a member of the Relief Committee. And he should use all diligence, while in the second chair, to commit the entire ritual of the first chair, and otherwise qualify himself for performing well its duties.

§ 6. *The Noble Grand.*



JEWEL.—The Crossed Gavels, made of white metal, are the jewel of this office.

REGALIA.—A white apron trimmed with scarlet, and usually with white (or silver) fringe; and a scarlet collar trimmed with white (or silver) lace or fringe, and rosette to correspond.

STATION.—At the upper end of the room, in the principal chair, which is designated by scarlet hangings or decorations. This is usually placed on a platform of three steps.

DUTIES.—He is the Presiding Officer of the Lodge, the superintendent of its officers and its members, and the custodian of its Charter, Charge-books, and property generally. He has not only his own special duties to perform, but must see that all his subordinate officers properly and promptly perform theirs also; and

that no neglect or abuse invade the rights and interests of his fellow-members, or the welfare of the Lodge or the Order. And he should present a good example, by due obedience and subordination to the commands of his superiors, and proper respect for the Constitution and Laws, not only of his own Lodge, but also of the Grand Lodge.

He will give the term P. W. to none but members in good standing, or to such brethren as he may be lawfully directed to give it. He will find the welfare of the Lodge, and of each member, best promoted by rigidly enforcing a prompt payment of their dues, and withholding from delinquents the proper privileges of the Order.

The Charges and Lectures placed in his custody he will especially secure and guard against exposure or damage. Making copies of portions, though allowed, should be sparingly and cautiously permitted; and the return or destruction of such written parts should be strictly insisted on.

In regard to the duties proper to his office, he should carefully study the Constitution and By-Laws of his Grand Lodge, and of his subordinate Lodge, the Installation Service, Cushing's Manual, and the Digest of the Laws of the Order;* and he should read attentively the proceedings of the Grand Lodge of the United

* Every Lodge should have *two* copies of the Manual and Digest, for the use of its V. G. and N. G., and an additional copy of each for the use of members generally during sessions. But the diligent and active Odd-Fellow, especially if he aspires to pass the chairs, should have a copy of each for his own use. The Digest and the Manual cost but about 38 cts. each; and the latter is useful to any man in public life, or as a member of any debating or deliberative association.

States, and of his Grand Lodge, that he may be well advised of late decisions. An ignorant man, one inattentive to the proceedings of the legislative bodies of the Order, is unfit for a Noble Grand.

It is of the utmost importance that he really *preside* over his Lodge during exciting debates, which will sometimes arise. He should then be especially calm, attentive, wary, prompt, firm, and decided. Better, even, decide a point of doubt *wrong*, but *promptly*, than decide it *right* after much irresolution and *delay*. But although he must even seem stern at periods of excitement, let there appear no tumult, no passion, no prejudice or partiality in his mind or manner. His voice should be rather more subdued than usual, instead of louder; and in giving his decision let it be done "in few words fitly chosen." State the positions of both parties fairly, add the reasons for deciding, and then pronounce it firmly, and invite an appeal if any are dissatisfied. Happy is the Lodge that has Noble Grands able thus to act, and competent thus to preside over it.

As guardian of the widows and orphans of the Lodge, and as the chief official visitor of its sick and distressed brethren, he has great means and powers for usefulness and good. By advising with the able and influential brethren he can procure needed employment for the poorer and more needy, and secure little attentions and kindness most grateful and salutary for the sick and the suffering. It is not enough that he coldly and formally visits the sick and dependent at stated intervals as a mere *officer*. He is the representative of the humanity and benevolence of the Lodge, an embodiment of the spirit of our Order, the *father*, as it were, of his brethren; consequently there must be *heart* in his looks and words, and *sympathy* in his every action. He must

not only visit in person, but see that every member of the Committee and the appointed watchers attend properly, *heartily*, to their duties; and if needed or desirable, let him spare no efforts to induce members generally to visit the languishing with offices of brotherly love and kindness.

Much depends on his appointments. Good readers or speakers are needed for Conductor and Warden. The latter, also, should be a lover of order, neatness, and cleanliness; who will not allow a litter in the Lodge-room, nor confusion and rags in the wardrobe. On Committees, of which he generally appoints the majority, if not the whole, no idlers and incompetent men should be placed for chairmen; and it were better still if they were left off entirely. And his Right Supporter should be experienced, observant, and trusty, that he may be a reliable adviser and aid.

In transacting the business of the Lodge, let no time be *wasted*. See that every thing is ready before opening, and then quietly and orderly proceed from item to item, without delaying to invite discussions. If debates arise, seek to confine them to *the point in dispute*, that they may not be unduly prolonged; and allow no discussion except on a clearly stated motion, duly made and seconded. The most tedious and irritating debates frequently arise on some "suggestion," when, had all discussion been repressed until a motion had been made, none would have occurred. A Lodge is an assemblage for *transacting important business*, not for mere exercise in discussion. Do the business, then, in the shortest time, and best manner, allowing just as much explanation and discussion as are necessary to its being well understood and generally acquiesced in by those inte-

rested. If after this there is time to spare, let it be employed in social and fraternal intercourse and innocent enjoyment.

§ 7. *The Sitting Past Grand.*



JEWEL.—A five-pointed star, with a heart and hand in the centre, made of white metal. The heart may be of cornelian, or other red substance.

REGALIA.——A scarlet apron, trimmed with white (or silver) fringe or lace; (or a white apron trimmed with scarlet; though the first named is most usual;) and a scarlet sash, (or collar,) trimmed with white or silver fringe or lace, with rosettes to correspond. The sash is generally worn at the East and in New York, and the collar in Pennsylvania, &c.

STATION.—About midway, at the side of the room, on the right of the N. G. The chair is decorated with scarlet trimmings or drapery.

DUTIES.—The office is simply a sequel to that of N. G., who becomes the sitting P. G. of the Lodge, as a matter of course, on passing his chair. His duties are to deliver the charge to a candidate at initiation, and, in many Lodges, to officiate as outside Conductor, and in examining and introducing visitors, in which latter case he must possess the A. T. P. W.

§ 8. *Rules of Order and Debate.*

The Grand Lodge of the United States, and nearly all the State Grand Lodges and Encampments, have enacted rules for the governance of their subordinates; and the former has adopted "Cushing's Manual"* as the guide and authority of our Order. These works being accessible, the former in every Lodge and Encampment, and the latter cheap and easily procured, renders unnecessary any attempt to furnish rules in this place; especially as any we could give would not, probably, agree in all respects with those that are already prescribed to them by competent authority.

§ 9. *Use of the Gavel.*

This instrument has two uses in Odd Fellowship, one as the tongue or voice of the Lodge in the hands of its officers, the other as an emblem or jewel. It is not used as an operative instrument, as in Masonry; nor do our books ever contemplate its use in Encampments, though some do use it, but, as we think, improperly.

* "Manual of Parliamentary Practice. Rules of Proceedings and Debate in Deliberative Assemblies. By Luther S. Cushing. Boston. Wm. J. Reynolds & Co., 1851. pp. 189, 24mo. A cheap, well arranged, and clearly expressed work, simpler than any other we have yet seen. A smaller work, but no simpler, though very good, is "Parliamentary Rules, compiled from Jefferson, Cushing, and other writers, and adapted to the use of the Independent Order of Odd-Fellows," &c., by P. G. J. P. Van Vleck, is for sale by Isaac Tapping, Utica, N. Y. The larger works of Jefferson and Sutherland are the sources whence these have drawn their information. Cushing's Manual, being adopted as the standard work in our Order, should by all means be generally studied by our brethren.

The presiding officers of Patriarchal bodies, by consulting the charges and *emblems of authority* delivered at their installation, will perceive that, *not* the *gavel*, but *another instrument*, is given them for the purpose of signifying their authority and wishes.

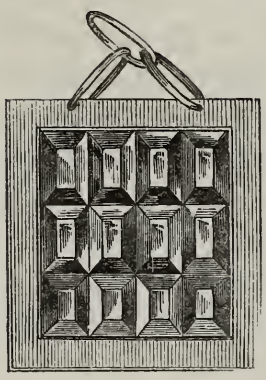
But the use of the gavel seems to be not as well understood in our Lodges as it should be. A frequent or continual rapping, instead of promoting order and attention, increases noise and confusion. Custom requires it to be used in commanding attention or silence, or requiring members to be seated, &c. One rap, and that by the N. G. only, (or by his R. S., by his direction,) is sufficient for that purpose; and, after custom has established this use, will be more effectual than many. Rarely should it be repeated immediately; and never should it be repeated by the V. G. for that purpose. The V. G. may give it when the N. G. is so engaged that he cannot attend to it.

The raps of the N. G. are *never* to be repeated by the V. G., except in cases where the written work calls on him specially to do so, or in the case above named. The directions of the books are *special*, and are to be *strictly* complied with; but *only when* they direct its use by the V. G. By carefully observing this rule much unnecessary noise will be avoided; and, when once established, every member will be saved the perplexity now so frequently caused by a too free use of the instrument.

The P. G. is not an executive officer, and is therefore no more entitled to use a gavel in his chair than the Secretary or Treasurer. He is to command order only by his example.

CHAPTER XIV.

OF DEGREE LODGES, OR COMMITTEES, ETC., AND THEIR OFFICERS.



VARIOUS modes have been adopted in the several States for conferring degrees. Some Lodges open, work, and close in the initiatory degree, then dismissing those not qualified, open in the first degree, confer it, and close. Dismissing those not further qualified, it opens in the second degree, and so on, regularly, through all the degrees required to be conferred. In this case the regular officers of the Subordinate Lodge, or persons selected by them, officiate. In some Lodges a Lecture Master, appointed by the D. D. G. Master, calls qualified brethren to his aid, and confers the degrees awarded by the Lodge, usually soon after the Lodge closes; in others, a Committee of the officers and qualified members of the Lodge, usually P. Grands, confer the degrees at stated seasons; but as in all these modes the same duties are performed that occur in a Degree Lodge, we have thought proper to present our general directions in treating of that organization and its officers.

§ 1. *Constitution of Degree Lodges.*

The legality of Degree Lodges is recognized by the Grand Lodge of the United States, but their establishment is left to the option of the State Grand Lodges, who, again, leave the matter to the discretion of their subordinates and fifth degree members. The price for degrees is left to the control of State Grand Lodges.

When the requisite number of scarlet degree members of any locality wish to establish a Degree Lodge, they will proceed to organize informally, and petition their Grand Lodge for a charter, as directed in the case of a Subordinate Lodge. This charter empowers them to confer the five degrees on those who present the proper certificates, to elect as members all fifth degree members in good standing, who apply for admission, to receive the prescribed fees for conferring degrees, and for membership; but to impose no dues, pay no benefits, hold no property beyond what is necessary for performing their work, and enjoy no representation in the Grand Lodge. It opens in the fifth degree, and can transact no business (save conferring degrees) in any other.

§ 2. *Conferring Degrees.*

Too little care and attention, generally, has been bestowed on this important portion of instruction. They are generally conferred at the close of the ordinary Lodge-meeting, when members are tired, and desire to go home to rest, and few therefore remain to give the work due effect. In Degree Lodges, also, the attendance is generally thin, and the work is too much treated

with indifference, and hurried through as a thing more desirable to be rid of than to perform. The offices not being legal qualifications for other stations beyond, having no official degrees when passed, and no special honors or emoluments attached, are frequently poorly filled and irregularly served. Frequent absences require frequent changes in temporary supplies, many of whom are but imperfectly acquainted with the written and unwritten work, and therefore differ considerably from each other in their instructions to the candidates. All these evils combined, in some sections, tend greatly to mar the beauty and harmony of the instructions of our subordinate degrees.

The evil suggests its own remedy: let it be applied wherever possible. If conferred by the Subordinate Lodge, let it set aside one evening every month to confer degrees, omitting initiations and all other than absolutely necessary business. Let them be conferred deliberately; by none other than *good* readers; and have the candidates carefully and correctly instructed by a competent Teacher. If by a Committee, let them secure a good attendance of well qualified brethren. If by a Degree Lodge, let it secure competent and *zealous* officers, who *will* perform their duties correctly. And if the number of candidates is too great, as frequently happens in large cities, let them meet oftener, that the work may be well and understandingly performed.

§ 3. *Officers and their Duties.*

The officers of a Degree Lodge, as prescribed by the Lectures, are a Noble Grand, a Deputy Noble Grand, an Assistant Noble Grand, a Vice Grand, a Past Grand, a Conductor, and an Inside and an Outside Guardian, to

which are added, for the transaction of its business, a Secretary or Scribe, and a Treasurer. In Pennsylvania, where these Lodges originated, the ancient names are retained of High Priest, Deputy, and Assistant High Priest, Warden, &c.

The jewels, regalia, and robes of these offices are not prescribed by law, and consequently vary more or less in nearly every Degree Lodge. In Pennsylvania, generally, they approximate closely toward those of Encampment offices; in other States, those of the Subordinate Lodge, except that the colors are for the fifth degree.

The duties of the several officers correspond generally to those of similar officers in the Subordinate Lodge. Where there is any deviation, it is clearly noted in the book of Lectures. The Assistant and Deputy of the principal officer are seated, respectively, at his left and his right hand. The stations of the others correspond precisely to the stations of the corresponding offices of the Lodge.

The Principal and his Assistants should be good, ready readers, as should the Vice Grand (or Warden) and the Past Grand. If the Conductor is to instruct the candidates, as is sometimes done, he should be thoroughly instructed himself, and regular in attendance. But the chief officer should perform that duty in person, aided (if need be) by his Assistant.

The same remarks, as to reading and instruction, apply to a Lecture Master. And great care should be used to impress the candidate with the importance of remembering the mode of proving strangers, and our rule in regard to challengers.

The Scribe should be required to notify each Lodge *what* degrees are conferred on its members, and *when* they were conferred, that the Secretary may enter the

information on his books for the use of the Subordinate Lodge.

CHAPTER XV.

OF PAST OFFICIAL DEGREES.

THESE belong properly to the Grand Lodge, but we introduce them here for convenience. They can be conferred only by some one specially authorized to confer them by the Grand Lodge itself; usually some Grand Officer, and the D. D. Grand Masters; sometimes, but rarely, by a Degree Lodge.

They are conferred only for services rendered, save, in the case of a new Lodge, the first N. G. may receive the Past V. G.'s and the P. Secretary's degree; and the first V. G. the Past Secretary's. In some States they are made requisite to holding office in the Grand Lodge.

The Past Official Degrees for the Encampment were abolished years ago; and as there are no prescribed lectures to accompany these, they might as well have been treated in the same manner. Seldom do any remarks accompany the imparting of the unwritten language. We have therefore but few comments to offer.

§ 1. *Past Secretary's Degree.*

If with proper integrity you have recorded the proceedings of your Lodge, you are entitled to receive the honors of this degree, and the S. and P. W. by which to



be known of all others of similar merit. You have magnified and made honorable a toilsome office, already rendered illustrious by the many great and noble men who have performed its duties. Ezra, and Daniel, and the prophets generally are classed as Scribes. But the Great Scribe, who writeth his laws on the universe and in the hearts of men, as his Finger inscribed THE LAW on the tables of stone, has Himself crowned the office with the excellency of glory. How terrible that writing on the palace-wall, which only His prophet could interpret to the dismayed Belshazzar: "MENE, MENE, TEKEL, UPHARSIN!" (Daniel v. 25.) May a similar sentence never be written against any Odd-Fellow!

There is no prescribed Emblem, Jewel, Regalia, or Color for this degree. Its recipient retains those of the office passed.



§ 2. *Past Vice Grand's Degree.*

If you have faithfully aided the Noble Grand in restraining and suppressing all disorder, and enforcing the laws of our institution; and if you have carefully administered the obligation and impressively delivered the charge in every case, you are worthy of this honorary degree. For by your fidelity has your (*color*) been honored and its illustrious exemplar been imitated. And in truth there *is* no inapt resemblance between your humble duties and those of Moses at Sinai. Both delivered the law, obligation, and charge of their office faithfully, and bound those under their instruction to order and obedience.

The Emblem, Jewel, Regalia, and Color of this Degree are simply those of the office passed.

§ 3. *Past Noble Grand's Degree.*



Having, with proper dignity and paternal regard, extended the arm of authority over your Lodge, and maintained its order and promoted its welfare, you are transferred to a chair of equal honor but greater repose, and are prepared to enter a Lodge of higher rank and more extended duties. In your comparative ease here, and more extended field of active duty there, cease not to remember gratefully the kind partiality and unbought favors of your brethren, whose suffrages carried you through the chairs of the Lodge, and have thus elevated you to the dignity of membership in the Grand Lodge of your State.

CHAPTER XVI.

OF SUBORDINATE ENCAMPMENTS.

In this department of our labors, references to our former remarks will be necessary in all matters where Lodges and Encampments are *similar*.

§ 1. *How Commenced and Constituted.*

To *become* a member of an Encampment, an Odd-Fellow must have received the Fifth Degree. And to *retain* membership in it, he must continue in good standing in a Subordinate Lodge. In fact, good standing in the Subordinate Lodge* is absolutely essential to his good standing everywhere else in the Order; in Encampment, Degree Lodge, State Grand Lodge or Encampment, or in the Grand Lodge of the United States. *Remember this.*

An Encampment is chartered by the Grand Lodge of the United States, or a Grand Encampment (recognized by the same) of the State, District, or Territory wherein it is located. It must be constituted of at least *seven* Odd-Fellows who have received the "Sublime Degrees," as its three degrees are collectively termed. And it should be commenced and organized preparatory to institution, as recommended for Subordinate Lodges, Chap. IX. §§ 1–4, with these differences. There must be *seven* petitioners, their cards deposited with a D. D. G. Patriarch, if not forwarded; (or a D. D. G. Sire, if to be chartered by the Grand Lodge of the United States;) and the Petition is forwarded to a Grand Encampment, (if not to the Grand Lodge of the United States.) The form of petition is in the Appendix. It will be instituted by a G. P., or a D. D. G. P., or a P. C. P. specially authorized; by a D. D. G. Sire, if chartered by the Grand Lodge of the United States.

* Which signifies contributing membership therein, and freedom from any disability by reason of non-payment of dues, or from charges under the penal provisions of the Order.

If seven brethren of the Fifth Degree, in good standing, in a State or Territory where there is no Grand Encampment, desire to petition the Grand Lodge of the United States for an Encampment Charter, on application to the Grand Sire, he may instruct a Deputy to confer on them the three Encampment Degrees, and thus qualify them to petition. The fees for those degrees they will be required to pay into the treasury of the new Encampment as soon as the same shall have been instituted. The necessary expenses of the Deputy must also be paid by the applicants.

§ 2. *Opening—Working—Closing.*

For general information, see Chap. IX. §§ 6–8. The Encampment working differs from that of the Lodge chiefly in this. The Lodge is of the *civic* type: the Encampment is of the *military;* but Patriarchal, and therefore *pastoral*, also. The Encampment opens, and closes finally, in its highest degree, as it transacts all its business in that degree only. It opens and closes in each degree (with peculiar ceremonies) which it confers during each session. But while the military forms are observed in its opening and closing, the business is transacted as in the Subordinate Lodge, the officers recite their duties at opening, and it is, very generally in all the States, opened and closed with prayer by the proper officer.

With the additional instructions afforded by the sublime degrees, the Patriarch will find our general remarks on the duties of Odd-Fellows, in Chap. IX. §§ 9, and in Chap. X. applicable to the duties devolving on him as an Encampment member. But we must first conduct him into that honorable station.

§ 3. *Application and Admission.*

Having received the degrees of the Subordinate Lodge, you will naturally desire to advance further. The Sublime Degrees, with their rich stores of instruction, lie before you, only waiting your application to be opened to your eager mind.* Procure, then, a copy of the Constitution and By-Laws of the nearest Encampment, and study them by the aid of some friendly Patriarch of your acquaintance. Then procure from the N. G. and Secretary of your Lodge, a certificate of your standing and grade therein. Sign an application, (forms are in the Appendix,) and deliver these documents, with the proposition fee, to your friend, who will do the rest. If elected, go forward with a stout heart, fearing nothing; for others have passed the way before you, and invite you onward. Novelty, even startling novelty, you will find, as once before; but let it not deter you from close attention to the more valuable lessons concealed beneath it in every degree through which you pass.

* Some Encampments do, others do not, pay sick and funeral benefits. Those who do, generally pay the same amount as the Subordinate Lodges in their vicinity: that is, usually, from three to five dollars per week in sickness, fifteen to twenty dollars on the death of a wife, and thirty to forty dollars on the death of a member. These benefits, of course, enhance the price of admission. The three degrees of an Encampment usually cost from nine to twenty dollars, which includes membership, of course. The prices, as well as the benefits, vary considerably, not only in different States, but even in neighboring Encampments.

§ 4. *Committees and Appointed Officers.*

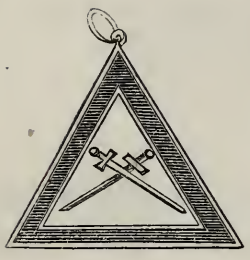
For the duties of Committees in the Patriarchal branch, we refer to Chap. XI.; they are as applicable as in the Subordinate Lodge. And as the Patriarch is already familiar with the work of a Lodge, as described in Chap. XII. and XIII., but few words will be necessary to define the *peculiar* duties of officers of an Encampment.

The Appointed Officers of an Encampment are—the 1st and 2d Guards of the Tent, appointed by the High Priest, and the 1st, 2d, 3d, and 4th Watches, the Sentinel,* and the Guide, who are appointed by the Chief Patriarch.

1. Guards of the Tent.—They act as the Supporters of the High Priest, and as his Messengers. They should always be on duty as sentinels, at each side of the Tent.

2. The Watches.—When on duty, each should have a specified station, which he should not leave on any account. They should know their parts well, and rehearse them effectively.

* In Pennsylvania, and probably elsewhere, to save the Junior Warden the necessity of frequent visits to the anteroom, to examine and admit members and visitors, an Outside Sentinel is appointed also. Such an office, though evidently not contemplated by the work, nor authorized by the Grand Lodge of the United States, is, like that of Junior Warden in the Lodge, a very useful and convenient one.



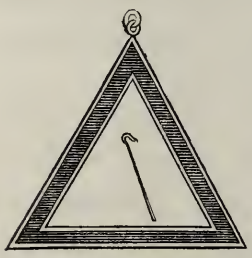
3. The Sentinel.—His *Jewel* is Crossed Swords, in a Triangle of yellow metal.

His *duties* correspond to those of the Inside Guardian of a Lodge. Where there is an Outside Sentinel, his duties correspond to those of the Outside Guardian.

4. The Guide.—His *duties* are similar to those of Conductor in the Lodge.

§ 5. *The Elective Officers.*

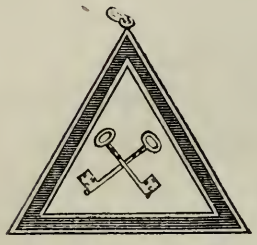
The Elective Officers of an Encampment, are—a Junior Warden, a Treasurer, a Scribe, a Senior Warden, a High Priest, and a Chief Patriarch. Usually service for one term, or twenty-six nights, in an appointed office, renders eligible to an elective office; and one term in any of the inferior elective offices renders the incumbent eligible to the chair of the High Priest or Senior Warden; and after one term in that office, he is eligible for election as Chief Patriarch; but this arrangement depends on the regulations of each Grand Encampment.



1. The Junior Warden. — The *Jewel* of this office is a Crook, within a Triangle of yellow metal.

His *duties* are, to examine the Patriarchs at opening; to see that the officers are at their stations; to open and close the Encampment in each degree; to assist the Chief Patriarch and High Priest as required; to preside in the absence of the superior officers,

(if the local laws permit;) to examine every brother that applies for admission, and see that they are in proper regalia, and address the chairs properly.



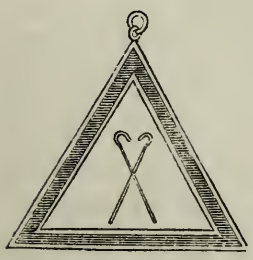
2. The Treasurer.—His *Jewel* is Crossed Keys, within a Triangle of yellow metal.

His *duties* correspond to those of the same officer in a Subordinate Lodge.



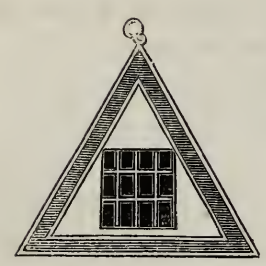
3. The Scribe.—The *Jewel* is Crossed Pens in a Triangle of yellow metal.

His *duties* are the same as those of an only Secretary in a Subordinate Lodge.



4. The Senior Warden.—The *Jewel* is Crossed Crooks within a Triangle of yellow metal.

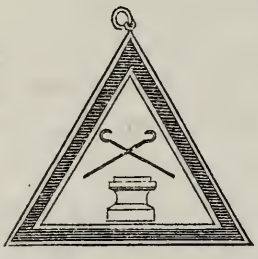
His *duties* are analogous to those of a Vice Grand, whose chair he occupies when the Encampment meets in a Lodge-room. He presides in the absence of the C. P., and is entitled to the T. P. W.



5. The High Priest.—The *Jewel* is a Breastplate within a Triangle: the former may be colored appropriately, the latter of yellow metal.

His *station* is within the Tent, behind the Altar, and the Tent is usually placed at the side of the room, on the right of the C. P.

His *duties* are to offer up the prescribed prayers at opening, closing, and in conferring the degrees; to instruct candidates and members in the Lectures, &c.; and to administer the other duties of his office.



6. The Chief Patriarch.—The *Jewel* represents an Altar with Crossed Crooks, within a Triangle of yellow metal.

His *duties* are similar to those of the Noble Grand of a Lodge, whose chair he occupies when the Encampment is held in a Lodge-room; and, like him, he is entitled to the T. P. W., and superintends the examination of visitors by card. He should possess the same high moral and social qualifications; the same mental activity and acquirements; the same business tact and energy; the same intimate acquaintance with the characters and abilities of the brethren under his charge; the same ready knowledge of the laws and usages of the Order, and the rules of debate; the same dignity of carriage, evenness of temper, firm decision, and courtesy of manners; and the same kindness of heart, that are pre-eminently required in the Presiding Officer of a Lodge.

The REGALIA prescribed by the Grand Lodge of the United States, for officers of a Subordinate Encampment, is "a *purple collar* and *black apron*, trimmed with gold-colored fringe or lace, or both." Yet in some Encampments, in violation of this express law, some of the officers have sashes *added* to, or *instead* of, this prescribed regalia. Such things ought not to be. All past officers are entitled to wear the regalia and jewel of the office passed.

The regalia usually worn by a member of the Patriarchal Degree is black gloves and a black apron only: of the Golden Rule Degree, the same, with gold-colored lace or fringe on the apron; and of the Royal Purple Degree, the same, with a purple collar, also trimmed with gold-colored lace or fringe, or both.

We would repeat here what we have said on the use of the Gavel, Chap. XIII. § 8. In the Encampment, the officers use their emblems of authority in the same manner as the gavel is used in the Lodge: always conforming, of course, to the directions of the written work. The C. P. *only* commands silence and order, and the rising and seating of the Encampment, in all those cases where the book does not direct otherwise. And the Senior Warden assumes to do so only when the C. P. is so engaged that he overlooks or cannot attend to it. A careful examination of the installation ceremony and the charges, in connection with the above remarks, will, it is believed, tend to lessen the perplexity often occasioned by the abuse of the emblem of authority, and abate not a little of the unnecessary noise occasioned by its too frequent use by the second officer.

§ 6. *Conferring the Degrees.*

But one degree should be conferred on an applicant at any session; and this should be well and properly conferred. Not only impart and use correctly, and with precision, the P. W., S. and G., for they are the keys which admit a man to the privileges and benefits of our meetings, but strive also to excel in the appropriate manner of delivering our lectures and charges, and conferring the Patriarchal degrees. We have not yet given sufficient attention to this subject. They are of a higher order and different character, and require more care than those that have preceded them. And yet we have given them less attention and labor. Encampments generally have looked at each other, not to copy improvements but to justify defects and excuse irregularities. If this practice is continued until it becomes general, our course must be downward, and end in riot and disorder.

We have said elsewhere that the Odd-Fellow should be always a gentleman, in the proper sense of that word. The Patriarch should be especially such, "serious and thoughtful." He should ever conduct as one in the Encampment, and *never* subject any one entering it to any treatment that is boorish. Every part of our Patriarchal work is designed to set forth and illustrate serious and important lessons, and to make a salutary impression on the minds of our members. But if performed in a hurried or confused manner, no proper or definite impression can be made. If performed in a burlesque or trifling mode, it will excite only ridicule or disgust. By converting serious things into jest, and mingling buffoonery with prayers, we lower our own

self-respect and blunt our moral feelings, while we outrage decency and wound the sensibilities of others. If we perform the work in a rude, coarse manner, we rouse feelings in the candidate directly opposed to those it was designed to inspire, destroy the entire effect of our beautiful ritual, and wound the feelings of the candidate, if not injure his person, and drive him from us disgusted. Depend upon it, that if a public excitement is ever got up against our Order, the improper modes of performing our work pursued by some Encampments will be the fuel to feed its destroying flames.

CHAPTER XVII.

OF THE PATRIARCHAL DEGREE.

§ 1. *Introduction to the Degree.*

1. THOUGH teaching peaceful lessons, the Encampment assumes military forms. The candidate is therefore met with a more rigid scrutiny and in a sterner manner than on his entrance into the Subordinate Lodge. He need not wonder, then, at the strict watch which will be kept over him, nor the restraints that will be imposed on him until he has passed the ordeal, and proved himself to be no enemy in disguise, but a true Odd-Fellow. Let him rely on the kindness of his guardian to sustain and defend him until justice awards him release, and the benevolence of the Patriarchs greets him with hospitality and fraternal welcomes.



2. The pilgrimage of human life has many such trials. The impatient and passionate, acting on impulse, but aggravate their evils; but he who wearies not in duty, acting on principle, at last passes beyond the darkness and difficulty, and, trusting in God, finds those who refresh his spirit with counsel and repose.

3. A true Patriarch never closes his tent against a stranger in distress. Hospitality is not only a sacred but a pleasing duty, acknowledged such in all ages and among all nations. As a Patriarch who has needed it, be therefore ready to grant it. Our God is the universal Father. He teaches us to be kind even unto the evil and the unthankful, by his sunshine and his rain, which

he dispenses to all alike. But while it is our duty to minister to the wants of the stranger, without inquiring into his country, or his creed, or even the causes of his misfortunes, it is also a duty we owe to self and family to admit no treacherous or vicious person into our confidence, or give him power to harm ourselves or others. We have a right, therefore, after relieving immediate necessities, to examine carefully the pretensions and characters of those with whom we hold intercourse. On these principles every Lodge and Encampment claims to examine rigidly all who ask admission to their mysteries, or claim to enter their portals as Odd-Fellows.

4. And here you will find your previous instructions in Odd-Fellowship of essential service to you. May you be able to show that you have not been an inattentive hearer, nor a heedless performer of their inculcations, that you may enter, without difficulty or delay, on the privileges and duties now opening before you in the Patriarchal degree.

5. Your first lesson of duty, as a Patriarch, will be found in the following admirable summary:—

EXODUS XX. 1–17.

And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

6. As if prostrate at the foot of the Sacred Mount, receive this Law to govern your future actions. For Virtue founded on Truth is the basis of our affiliation. It should be the aim of your life, for by it only can the great and good in your nature be developed. All the feelings, passions, and impulses lead only to evil, without it. But with it, all tend to good, to happiness, which vice promises but never bestows. Virtue increases and exalts even the common joys of sense. Its influence extends to all the avocations of life, strengthens the affections and sympathies, gives wisdom to youth, activity to manhood, and glory to age: it is a safeguard in prosperity, a solace in adversity, a comforter in affliction: it opens to us every true enjoyment of life, and passes with us into life eternal.

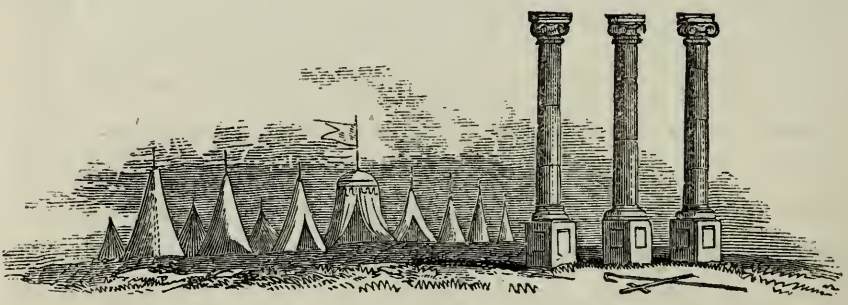
7. The *regalia* of this degree is, a black apron, and

gloves of the same color; for black is the color of this degree. Its signification is explained in the lecture.

You will remember, also, the signs and tokens of this degree; for by them, only, can you establish your claim to admission to the Encampment.

The explanation of the symbols of the Order, now furnished you, are worthy your attention and remembrance: especially as presented in three great divisions —teaching our duty to God, to our fellow-men, and to ourselves.

§ 2. *Emblems of the Patriarchal Degree.*



1. "*The Three Pillars* represent Faith, Hope, and Charity," the ornaments and supports of our Temple of Universal Brotherhood; and remind us of the beauty, wisdom, and strength of those virtues, to attract, guide, and uphold us in their performance.

Thus the material things used as emblems by our Order, speak to the eye of the initiated; and at every advancement in their knowledge and their use, they appeal to his nobler powers, dispel the lethargy of his

soul, and engage him in solemn meditation and active beneficence.

2. "*The Tents* discourse to us of the ancient patriarchs who abode in tents; and at the same time admonish us that in this world we have no continuing city: that this earth is not our home."* Represented always open, they remind us of the great duty of hospitality to the stranger and the wayfaring man.

3. "*The Crook* reminds us that the Patriarchal Shepherds were Odd-Fellows: that God is our Shepherd and that as the good shepherd protects, defends, and supplies the wants of his flock, so will the Great Shepherd of souls defend his sheep from harm, and lead them into the green pasture of his love, and beside the still waters of his grace."†

§ 3. *Concluding Remarks on this Degree.*

The simplicity of the Patriarchal life, and the purity of faith by which the Patriarchs were guided, form a pleasing picture in contemplating antiquity. The world has advanced in civilization and knowledge, but still the heart looks back with regret at its departure from those simpler, though ruder habits of early virtue and goodness. In our Tents we may revive much of what thus charms us. And in our lives we may copy that confiding faith and guileless simplicity. By practising universal fraternity, we may extend further and further around us, the golden links which chain heart to heart in a stronger and broader sympathy, till at last they bind the earth in concord of virtue and peace.

To effect this, let each heart combine its wishes and

* "Odd-Fellow," (Richmond, Va.) 1842. † Ibid

energies with every other heart having the same object, irrespective of sect or nation, that *all* may work *together* for the general good. Cherish, then, the teachings of our Order, till your soul, imbued with their spirit, gives forth their beauty and their power. Consider the stranger still as a man: give him needed sustenance and repose, whatever his country or his creed, his vices or misfortunes, that you may influence him for good. But your brother Patriarchs, let them especially share your sympathy and experience your aid. Unite with them in all good works. Let not contention or envy separate you, for ye are brethren. If one injure you, consider well. It may have been undesignedly, or under some misconception. Be candid with him, and frank. State the wrong fairly and kindly. If he repent, wipe off even the remembrance of the wrong, that it stand not against him. Remember that you, too, are fallible; that you, too, may need kindly correction; that you, too, may stand in need of fraternal forgiveness.

Such are the principles a Patriarch must practice. Not alone entering our Tents, not alone learning our mysteries, not alone wearing our badge, not alone bearing the offices and honors of our Order, can make a man an Odd-Fellow; but *living an Odd-Fellow's life.* "If ye *know* these things, happy are ye if ye *do* them."



CHAPTER XVIII.

OF THE GOLDEN RULE DEGREE.

§ 1. *Introduction to the Degree.*

1. The candidate for this degree should be firm and decided in his answers to all questions asked him, and patient in all required of him, that he may the better understand its instructions as they are successively unfolded: especially its great lesson of charity, evinced in what is usually termed *toleration.*

2. Behold the necessity of this lesson in our world. Religion is often measured by state lines and regulated by statute law. The Christianity which is lawful on one side of a mountain, or stream, or even an imaginary line, is punished with confiscation, imprisonment, or death, on the other side. Does God require this at the hands of one portion of His children toward the other portion, their brethren? Has He instituted such laws: does He inflict such penalties for differences of opinion? Then, if we take into consideration *all* the religions in the world, how much greater the intolerance! Not only between the North and the South of Europe, but the European, living amid the refinements of art and science, is but little in advance of the Asiatic, who, though living in the land of Adam, of Noah, of Abraham, and other Bible worthies, rejects that Book and clings to the Shaster or the Koran, and calls all infidels who acknowledge not the authority of Confucius, or Mahomet, or Brahma. The African who bows before

his many gods, also deems all the world sinners against Heaven, because they kneel not at his altars. Thus the Tables of the Law, the Cross, and the Crescent are clashed in angry warfare, which convinces none and debases all, and must therefore be abhorred of the God of the whole earth, who is the Father of all spirits. For when did not persecution and intolerance rather confirm than convince those against whom it was waged? A standing proof, it would seem, that Providence would rather prosper wrong ideas than bloody practices. Error of the head, even though it mislead the heart, appears more favored than that bloody zeal which would immolate on its altar a brother who is deemed in error.

3. Is it not desirable that among all these nations, so diverse in faith, in manners, and in customs, but so similar in cruel zeal and bloody intolerance, a better principle should obtain: one that would not only gently remove the fetters of the body, but those of the soul also, that the mind might freely examine truth: one which would trample under foot those prejudices which deprive the freeborn soul of its priceless birthright to seek God freely and worship him voluntarily, as the best information may lead judgment and conscience to dictate?

Brethren, let this be our work. Boldly, freely, unawed by danger, let us assert our right to seek and obey divine truth: assert it not only as *our* right, but as the right of *others*, of ALL. The authority of conscience in religion must be paramount. Those high moral affections and duties which have the Creator as their object, no human legislation can or should restrain or suppress. In our Tents no sectarian or national distinctions are recognized. All are entitled to the rights which each claims for himself. All are equal,

all are brethren: owning one origin, one nature, one destiny. Living the same life, one interest thrills alike in every heart. If our brother suffer, we feel his anguish; if he prosper, we share his joy. The pains and woes of each swell the common tide of humanity's evils, in which we have an equal share and a common lot. All our rights are based on the same great foundation. He, therefore, who assails a brother's rights, attacks our own: an invasion of his welfare is an aggression on ours; for our rights are the same, and our happiness is increased by the enjoyments of those who surround us. It is our recognition of this great principle that leads us to *claim* and to *grant* sympathy in suffering, unity in working, freedom in thought and worship, and to resist the force that would invade the natural rights of the human soul.

4. Corroborative of the instructions of this degree are the sentiments of the wisest and best of mankind. The following Parable, generally ascribed to Dr. Franklin, and familiar to the schoolboy of the passing generation, sets forth very beautifully the inconsistency and wickedness of a persecuting spirit.

PARABLE AGAINST PERSECUTION.

Aram was sitting at the door of his tent, under the shade of his fig-tree, when it came to pass that a man, stricken with years, bearing a staff in his hand, journeyed that way. And it was noonday. And Aram said unto the stranger, "Pass not by, I pray thee, but come in, and wash thy feet, and tarry here until the evening; for thou art stricken with years, and the heat overcometh thee."

And the stranger left his staff at the door, and entered into the tent of Aram. And he rested himself. And Aram set before him bread and cakes of fine meal, baked upon the hearth. And Aram blessed the bread, calling upon the name of the Lord. But the stranger did eat, and refused to pray unto the Most High, saying,

"Thy Lord is not the God of my fathers, why, therefore, should I present my vows unto him?" And Aram's wrath was kindled, and he called his servants, and they beat the stranger, and drove him into the wilderness.

Now in the evening Aram lifted up his voice unto the Lord, and prayed unto him. And the Lord said, "Aram, where is the stranger that sojourned this day with thee?" And Aram answered and said, "Behold, O Lord, he ate of thy bread, and would not offer unto thee his prayers and thanksgivings. Therefore did I chastise him and drive him from before me into the wilderness."

And the Lord said unto Aram, "Who hath made thee a judge between me and him? Have not I borne with thine iniquities, and winked at thy backsliding; and shalt thou be severe with thy brother, to mark his errors and to punish his perverseness? Arise, and follow the stranger, and carry with thee oil and wine, and anoint his bruises, and speak kindly unto him. For I, the Lord thy God, am a jealous God, and judgment belongeth unto me. Vain is thine oblation of thanksgiving without a lowly heart. As a bulrush thou mayest bow down thy head, and lift up thy voice like a trumpet; but thou obeyest not the ordinance of thy God if thy worship be for strife and debate. Behold the sacrifice that I have chosen. Is it not to undo the heavy burdens, to let the oppressed go free, and to break every yoke? to deal thy bread to the hungry, and to bring the poor that are cast out to thy house?"

And Aram trembled before the presence of God. And he arose, and put on sackcloth and ashes, and went out into the wilderness to do as the Lord had commanded him.*

* It is said that Dr. Franklin was at a large party among several dignitaries of the Church of England, when the subject of compelling conformity to an established church, by law, was introduced. After several of the clergy had defended the obnoxious principle, the doctor was called on for his opinion. He recited to them, as Scripture, the above parable; and they, deceived by its style, and the doctor's gravity, suspected not the deception, but acknowledged its force, and yielded the argument.

Whether the occasion and result were exactly as above stated, or not, it is true that the parable was published as Dr. Franklin's, and that it was alleged that he stole it from Jeremy Taylor, who closes

5. A Lodge or Encampment sometimes presents, in its assemblage of persons of various nations and creeds, a beautiful illustration of the excellency of toleration, and of the possibility of a "unity of the spirit in the

his work on the "Liberty of Prophesying," with the following version of the same story.

"I end," says he, "with a story which I find in the Jews' books:— When Abraham sat at his tent-door, according to his custom, to entertain strangers, he espied an old man who was a hundred years of age. He received him kindly, washed his feet, provided supper, and caused him to sit down: but observing that the old man ate and prayed not, nor begged for a blessing on his meat, asked him why he did not worship the God of heaven? The old man told him that he worshipped the fire only, and acknowledged no other God; at which Abraham grew so zealously angry, that he thrust the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition.

"When the old man was gone, God called to Abraham, and asked him where the stranger was? He replied, 'I thrust him away, because he did not worship thee.' God answered, 'I have suffered him these hundred years, although he dishonored me, and couldst not thou endure him one night, when he gave thee no trouble?' Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment and wise instruction. 'Go thou and do likewise,' and thy charity will be rewarded by the God of Abraham."

Now here, it must be confessed, is the story, leaving to Dr. Franklin only its dress and its interesting auxiliaries. That the doctor did not himself claim to be the *author* of the *story* is rendered highly probable from the fact that it is not found in the authentic edition of his works, published by Wm. Duane, Philadelphia. But the original, from whence Jeremy Taylor got his version? It is given in Dr. Priestley's works, quoted in Latin from "Shebeth Jehudah. The Tribe of Judah, the Virgin Daughter of Solomon; containing the various Calamities, Martyrdoms, Dispersions, &c., of the Jews. Translated from Hebrew into Latin, by George Gentius. Hamburg, 1680." A friend has furnished us with the following translation.

bond of peace" amid a diversity of faith. It thus truly prefigures that glorious era when the Golden Rule shall have been received and obeyed by all the tribes and nations of men. The high barriers which, in

"The most noble author Sadus relates that that venerable example of antiquity, the patriarch Abraham, celebrated for the glory of hospitality, thought it not happy nor fortunate for him, unless he had received some guest, whom, as a presiding genius of his household, he might serve with all kind offices. Once upon a time, when he had no guest, and had sent abroad to seek for a stranger, he perceived a man bowed down with years and wearied with travelling, lying under a tree. Approaching him, he led him home as his guest, and cherished him with every attention. When the supper was ready, and Abraham and his family addressed themselves to prayer, the old man stretched forth his hand to the food, making no show of religion or piety. Seeing which, Abraham thus addressed him: 'Old man, it scarcely becomes thy white hairs to take food without previous veneration of the Deity.' To whom the old man replied, 'I am a fire-worshipper, and ignorant of that sort of manners, for our fathers have never taught me such piety.' At which words, Abraham, horrified that he had intercourse with a fire-worshipper, as one profane and a stranger to the worship of his God, removed him from the table, and drove him from his house, as an offence to his company, and an enemy to his religion. But behold, the Great God at that moment admonished Abraham. 'What dost thou, Abraham? Becomes it thee to have done this? I have given this old man, although ungrateful to me, life and sustenance for more than a hundred years; canst thou not give the man one meal, nor bear with him even a moment?' Being thus admonished by the Divine voice, Abraham brought back the old man from his journey, and attended him with such kind offices, piety, and converse, that by his example he led him to the worship of the true God."

Such is the version of 1680. The original of all, by "the most noble author Sadus," (believed to be *Arabic*,)—who will furnish that?

Long as this note already is, we cannot refrain from adding to it the following appropriate parable by Krummacher.

the world, separated men from each other, are here removed. They have left their prejudices at the door, and mingle in one circle of brotherhood, harmony, and love. The descendants of Abraham, the diverse followers of Jesus, the Pariahs of the stricter sects, here gather around the same altar, as one family, manifest-

"THE PARSEE, THE JEW, AND THE CHRISTIAN."

"A Jew stepped into a Parsee temple, and saw there the holy fire. He spake to the priest: What, do you worship the fire? Not the fire, replied the priest: it is to us an emblem of the sun, and of its genial light. Then asked the Jew, Do you then worship the sun as your God? Do you not know that this also is a creation of the Almighty? That we know, answered the priest, but man being dependent on his senses, needs sensible signs in order to apprehend the Most High. And is not the sun the type of the invisible, incomprehensible Source of light that embraces and blesses all?

"Then the Israelite answered: Do your people then, distinguish the type from the prototype? Already they call the sun their god, and even sinking from this again to a lower image, bow before the earthly flame. You charm his external and dazzle his internal eye; and while you hold up before him the earthly light, you withdraw from him the heavenly. You should not make unto thee any image, nor any likeness at all.

"How then, asked the Parsee, do you designate the highest nature? The Jew replied, We call it JEHOVAH ADONAI, that is, the Lord who is, who was, and who will be! Your word is great and glorious, said the Parsee, but it is fearful.

"A Christian then stepped up and said, We call him OUR FATHER. The Gentile and the Jew looked on each other with amazement, and said, That is the nearest and the highest. But who gives you the courage thus to address the Eternal? Who else, said the Christian, but He, the Father himself? * * * * *

"And when they understood it they believed, and lifted up their eyes joyfully toward heaven, and said, full of fervor and spirit, Father! dear Father!

"And now all three shook hands, and called themselves BROTHERS."

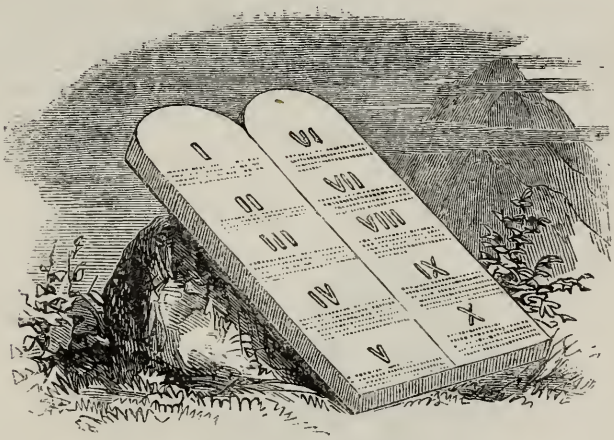
ing no differences of creed or worship, and discord and contention are forgotten in works of humanity and peace. Such scenes lead the lover of God and of mankind to sigh, "Oh when shall the warrior's spear be broken, and his sword rest within its scabbard, and the united thoughts and energies of man be given to the service of humanity in the cultivation of fraternal love, justice, mercy, and true righteousness—to the service of God, in seeking to know him better, to love him more, and to serve and obey him in all things!"

6. And that glorious and blessed era will yet come. Patriarchs, Prophets, and Apostles have not predicted it in vain. Good men and true will not lose the labor with which they have sought to effect it. And the principle of Toleration, based on fraternity, as combined with the active benevolence of our beloved Order, will enable us to be co-workers with them in hastening its coming. Hence let us ever remember that, from whatever cause, men do not think, any more than they look alike. And while we tolerate neither laxity of principle nor viciousness of conduct, we may safely allow each man to form and indulge in his own opinions, while we unite with him in practising those great precepts which belong to all religions, and which all acknowledge to be paramount as rules of life. The Golden Rule finds a ready response in every conscience. All will assent to its rightfulness and its importance. Let us then not cease its practice, while we urge the reasons for our faith. On it let us all unite in furthering the mission of Odd-Fellowship, till man everywhere shall behold in every fellow-man a brother; till all shall realize that SIN is the worst *evil*, and HATRED the worst *sin*, to individuals and to the race; till mankind shall indeed be one family, and one great law, the law of LOVE, shall

bind continents, isles, and nations in one community forever. For this "consummation, devoutly to be wished," let us hope, labor, and ever pray unto that God who is Love; even the Father of all.

7. The *color* of this degree is that of gold—yellow. To the black gloves and black apron, (the regalia of the Patriarchal degree,) the brother of this degree may now add golden-colored fringe to the latter.

§ 2. *Emblems of the Golden Rule Degree.*



1. *The Tables of the Law.*—This represents the great *common* basis of the three great religions of the world, (Judaism, Christianity, and Mohammedanism,) which have the worship of the One, Only Living and True God for their object. They are existing *facts* in the progress of the human mind in religion, and in the Providence of God. As such we would draw from them lessons of wisdom and virtue.

This common basis of worship and morals teaches

Christians, that as they have received so much from the Jew, they may well bear with his supposed deficiency until they can impart to him again. The Moslem learns from it that the foundation on which he stands is also the common ground of others. And as the Jew beholds his Law progressing among the nations, while his nation remains unincreased in numbers, and without a country as his home, let him rejoice in hope, and extend his love to follow wheresoever his Law goes in triumph.

Followers of greatly different leaders, ye are worshippers of the one God who is Father of all, and therefore are ye brethren. As such, forbearance, and charity, and speaking the truth in love, should reign among us; unity in *good works*, in which *all* agree; and toleration in *opinions*, wherein we differ.



2. *The Altar of Incense* "suggests to us the manner in which God was worshipped by his ancient people;



and it instructs us that He now requires his people to offer unto him the incense of prayer and praise, of gratitude and thanksgiving; and will only accept the sacrifice of a broken and contrite heart."* "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first, *be reconciled to thy brother*, and THEN come and offer thy gift." †

CHAPTER XIX.

OF THE ROYAL PURPLE DEGREE.

§ 1. *Summary of preceding Degrees.*

As this is the highest degree of the Subordinates, it may not be amiss in this place briefly to array the line of special principles and applications of Fraternity through which the candidate has passed in arriving at it. The First Degree inculcated Fidelity as its leading idea, illustrated by Purity, Benevolence, and Charity. The prominent idea of the Second Degree is Covenanted Love, (as in the case of David and Jonathan,) illustrated by deeds of mutual relief in seasons of difficulty, danger, and distress. The Third Degree prominently sets forth an extension of this, in self-sacrificing Friendship on a larger scale, (as in the case of Moses,) illustrated by risking ease, property, and even life, to save a brother. The Fourth Degree makes the principle of universal

* Odd-Fellow, 1842. † Matt. v. 23, 24.

Love its theme: Love, not to the Order only, but to all mankind, as underlying all the preceding. The Fifth Degree makes Truth, in action and in sentiment, its leading idea, illustrated by correctness of speech and conduct, by fraternal watchcare and loving correction of our brethren. The Patriarchal Degree makes special application of the foregoing, in the duty of Hospitality to the stranger, and especially to the brother. And the Golden Rule Degree, carrying the sentiment of charity into the domain of mind, enforces Toleration (not indifference, nor yet approval) of all differences of opinion, faith, and worship, for the sake of unity in working in the cause of God and humanity. We now reach, in this most sublime degree, the idea of REST (not indolence, or cessation of the powers of mind and heart, but) the Rest of Faith, that prelibation of the immortal, glorious Repose of Immortality itself. For heaven is the Reality of all that Regeneration prefigures—of Faith, which is "the substance of things hoped for, the evidence of things not seen." That heavenly, purely spiritual repose, is but a higher, greater freedom for the soul to exercise its powers aright, easily, willingly, gladly.

"Rest is not quitting
The busy career;
Rest is the fitting
Of self for its sphere.

* * * * *

'Tis loving and serving
The Highest and Best!
'Tis ONWARD! unswerving—
And that is *true rest*."

§ 2. *Introduction to the R. P. Degree.*

1. Let all who are weary of ill-doing, and heavy laden with doubt and error, seek the unwearying activity of true righteousness, and the calm search after truth and Divine assurance: such will find rest to their souls. And they will find it only by travelling the road the Patriarchs trod before them.

2. There is no true, real rest *on earth.* Once entered on life, all is toil and trouble, from infancy to old age. We are enticed and hurried onward, and still onward, without power of halting to enjoy the beautiful and pleasing of present time on the journey. The child enjoys not the sunshine of a mother's caress, he longs to be a youth. The youth is beguiled from his gladsome sports by the wish to become a man. The man is impelled onward, yet onward, through perils, struggling and striving ever after enjoyments which burst in his grasp and flee as he approaches. And thus the restless spirit is impelled on life's swift current, till it is merged in the ocean of eternity!

3. But you are strong in body and stout in heart, and the experience of others is naught to you. You hope for a better fate than has been won by those who preceded you. The wreck of their joys will save you from their disasters; the wild torrents that overwhelmed them, you feel strong to stem. Be it as you say. Onward, then, and God speed you in your laudable endeavors, and furnish you with good guidance and sure protection.

4. If true principle, combined with stern integrity, be your guide and safeguard in the journey, all will be well. However derided by the worldly-wise, and abused

by the imprudent, it alone can lead you through the intricacies of your path, and deliver you from the temptations that would allure you from your onward course.



5. Onward, but be wary. Narrow and rough though the path be, it is better than the broad and flower-strewn way that leads to death. Press on, though obstacles increase and the gloom thickens and the dark forests threaten to shut out the day. Seek not ease, O pilgrim, for it can be obtained only at the risk of delay and perhaps destruction.

6. Be principle still your guide. If Sensuality calls in syren tones and songs of mirth, opening an easy road beneath your feet, turn not in. Look down, and behold serpents twined among the roses; note that the laughter is that of giddy intoxication; see the iron bands concealed in the flower-wreaths, rusting into flesh, and mind, and heart. Oh, there is no canker equal to sensual lust! If Ambition invites to worldly glory, behold beneath her robes meek humanity bleeding in the

dust! Turn from her chaplet, crimsoned with the blood of brethren slain; and her laurels, watered with the tears of widowed mothers and orphaned babes. "He that taketh the sword shall perish by the sword." The spirit of fell destruction that would lure thee on to fame, will as readily pile thy corse on a heap of slain, a monument to another's honour. No, no; let *useful* aims engross your energies, that the world may feel you have not lived in vain. And be your journey long or short, "the great teacher, Death," is neared at last, before whose scrutinizing eye all your life-deeds will gather darkness and rust, unless they were wrought in love and goodness. Be firm, then, in principle, and you may hope for the best. A rugged path is traversed at last, and when the waning light of old age is reached, you will retrospect your journey and find it short, for life is brief at most. Passing the critical period of life which establishes its character, you turn the hill, and begin its descent. Rapidly now you approach the great aim—rest, the only true rest.

7. Yet deem not all trials past. Many, indeed, sink exhausted before they reach this stage. A few troubles are yet in the distance, which if passed safely, will leave the way to peace and glory all open before you.

8. Your progress now will be more equable, less exciting. Experience has calmed the tumult of your spirits and sobered your expectations. The storm of death may soon burst upon you, but you will not fear it: it will but prepare you for a purer atmosphere beyond. Besides, on its retiring gloom is set the signet bow of Hope, placed there by the hand of our covenant-keeping Father.

9. Your guide must soon leave you. In other words, Faith must give place to Knowledge, Hope to

Fruition. However serviceable in this world of shadows and blindness, they imperfectly represent the glorious realities beyond. Those of defective judgment and wayward passions may lay their own errors at the door of their guide; but they who have truly followed their lead can better judge their worth as teachers and comforters here, and guides to the great realities on high.

10. But better even their imperfect teachings than the starless night of their absence; better their guidance than wandering unled through the snares and pitfalls, passion-tost and impulse-driven, unto destruction without it. They bring to cheering music and to joyous light the wandering soul at last.

11. Happy they who, admitted to the company of departed patriarchs of time, are permitted to sit down with Abraham, Isaac, and Jacob, at the feast of Heaven's kingdom. It may be said of them, "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels; to the general assembly and church of the first-born, which are written in heaven; and to God, the Judge of all; and to the spirits of just men made perfect."*

12. In imagination place yourself *there*, and review the probable pilgrimage of your life. Such reviews may be salutary to your real future.

The progress, so tedious at the time, how rapid! The discipline, so sharp, how purifying! All excellence gained has been the result of toil; all perfection acquired, the fruit of suffering. How blinded are we, not only to danger, but to good! What childish desires,

* Hebrews xii. 22, 23.

restless and unsatisfiable, impel us onward! What bubbles we grasp after; what bubbles burst in our grasp! "What shadows we are, and what shadows we pursue!" Thus, from our first feeble wail in the cradle to the last groan on the bed of death, "all is vanity and vexation of spirit." And Death is at our side through it all: watching the first breath we draw, implanting disease in our sustenance, impregnating the vital air with his breath; he pursues us steadily to the close, and triumphs at last. How necessary, then, to realize these facts, that we may sedulously practice those principles which alone can convert his conquest into our triumph, even make us *more* than conquerors over the last enemy, the conquering foe of our race!

13. Let us be Patriarchs, then, in deed, and not in name only. Let us contemplate with reverence all that is good, and copy all that is laudable, in the characters and lives of those ancient worthies. They were faithful, confiding in the veracity of Him who promised. They showed their faith by works, not by professions only. What a glorious galaxy is furnished in the Epistle to the Hebrews!

14. SCRIPTURE LESSON.

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went. By faith he

sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose maker and builder is God.

By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph, and worshipped, leaning on the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child, and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. By faith the Israelites passed through the Red Sea as by dry land, which the Egyptians assaying to do were drowned.

And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha, of David also, and of Samuel, and of the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.—HEBREWS xi. 4, 5, 7–10, 20–25, and 29–34.

15. Such are the men we should imitate in their adherence to true worship, in their fidelity to duty, in their devotion to the interests of posterity, and in their hopefulness for the future. Virtues like these are of more worth than many jewels or heaps of gold, are the only true riches and honors of the soul, and will furnish comfort and peace when all else on earth fades from the grasp and vanishes from the sight.

16. In concluding our remarks upon this highest degree of the Subordinates, we cannot but congratulate you on its reception. If the teachings imparted have been duly impressed on your mind, your time and labor

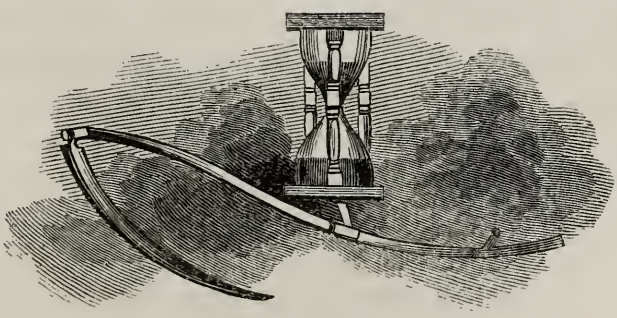
will not have been devoted in vain. And we trust that as your mind, thus freighted, advances in moral investigation, the light within you may grow "brighter and brighter unto the perfect day," until faith is truly swallowed up in knowledge, and hope in fruition, and charity survives—immortal, blissful, and all in all.

Remember, then, the obligations resting on you, and may the prayers offered up at your admission, initiation, and elevation, be fulfilled in and by you of our Heavenly Father.

17. The *color* of this degree is the Imperial Purple. The *regalia*, black gloves and black apron and a purple collar trimmed with gold (or yellow) lace or fringe, and the apron ornamented with any of the emblems of the Order: those peculiar to the Encampment being most suitable.

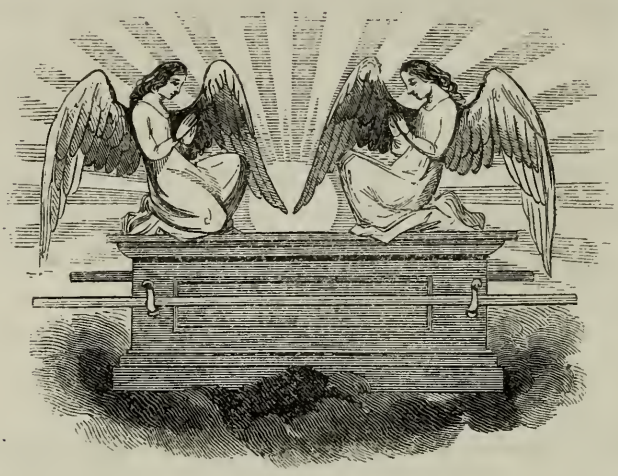
§ 3. *Emblems of the R. P. Degree.*

1. *The Scythe* "reminds us of the solemn truth, that as the grass falls before the mower's scythe, so man, being as the grass and flower of the field, must wither before the touch of time, and fall before the King of Terrors."*



* "Odd-Fellow," Richmond, Va., 1842.

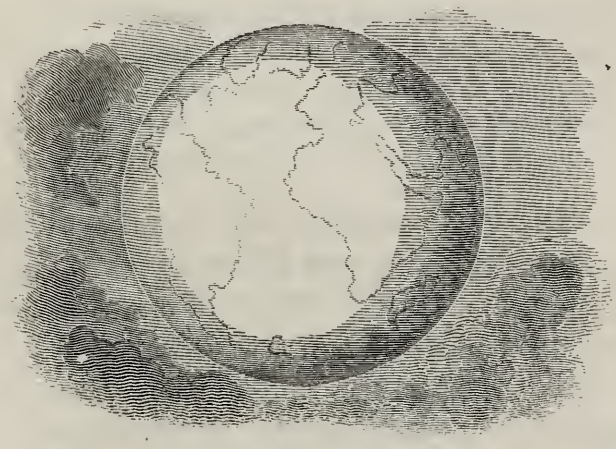
2. *The Hour Glass* "reminds us of the speedy passage of time, and admonishes us to improve the moments as they fly in a manner that shall redound to the glory of God, and our own and our neighbour's good. It also brings before us the great contrast between time and eternity."*



3. *The Ark of the Covenant* belonged to the Holy of Holies, within the second vail of the Tabernacle; and contained the golden pot of Manna, Aaron's Rod that budded, and the Tables of the Law; and on it was the Mercy-seat, overshadowed by the wings of the Cherubim, between which the Shekinah, or Cloud of Glory, denoting the presence of the Holy One, appeared to the High Priest. It is therefore a most solemn emblem, suggestive of all that is known of heaven itself, of which the Holy of Holies was but a type or pattern. And "as the prosperity of ancient Israel depended on the

* "Odd-Fellow," 1842.

respect, devotion, and obedience paid by them to the Ark of the Covenant and its sacred deposites, so will our peace and prosperity be graduated by our obedience to the requisitions of the Most High."*



4. *The Globe in full light* teaches us that when Truth and Righteousness fully prevail, the mists of error and the glooms of wrong must be dissipated from our whole earth; and then the sun shall no more go down, nor its moon withdraw itself; for the LORD shall be its everlasting light, and the days of its mourning shall be ended. (Isa. lx. 20.) It is also a memento that to the member of this degree the full light of our Order is dispensed, disclosing not only the globe as his field of labor, but the globe as it will appear when all that labor has been consummated by Divine Providence.

"To the Sun of Truth if thou turnest thy back,
The shadow of SELF will darken thy track.

* "Odd-Fellow," 1842.

Is 'Forward' the motto? It will end in woe,
For taller and darker that shadow will grow.
O Brother! thou hast turn'd thy face to the Sun,
And a *good* pilgrimage with thee is begun.
To the spiritual equator still forward press,
And every step thy shadow will be less.
Onward, still onward with cheerfulness haste,
Past Syren bower and o'er Satyr waste;
For the shrine is with beauty and blessing crown'd,
And glory is beaming forever around.
Thou shalt know thy pilgrimage complete,
When all of shadow is beneath thy feet."*

We cannot better conclude our remarks on the sublime degrees than with the following Ode, which appeared originally in the Golden Rule, several years since, before the revision of our Lectures, as the Patriarch of those days will probably perceive, notwithstanding its bold poetic license. It was signed "Luof," and dated at Canandaigua, N. Y., and entitled

THE PILGRIMAGE OF LIFE.

Hail, Patriarchs of high degree,
The watch is set, the password given!
A Son of Nimrod, bold and free,
Shall guide and guard the way to heaven.
The Pilgrim-stranger travels on,
O'er hill and stream, a weary way;
Through night and storm, yet cries, "Go on!
Till I behold the perfect day."

Life's rough and thorny way is trod,
Death's narrow bridge is nobly won,
The bright Pavilion of our God
Gleams in the distant horizon!

* "Autobiography of Rev. A. C. Thomas," p. 297.

Hark! clashing arms assail our ears—
The battle of the last great day
Is o'er; let Pilgrims dry their tears,
March boldly on their bright'ning way.

Hark! Pilgrim, pause—the balmy air
Breathes music sweet as seraphs sing!
Now, distant, far—and now, more near,
Throughout the Camp loud anthems ring!
Hark! the full chorus pealing out
From conq'ring legions, pure and brave,
Like many waters, thundering, shout—
"Where is thy victory, boasting grave?"

Bright Seraphim, who guard the Tent,
We kneel before the Holy Place!
Then let the purple vail be rent,
Behold your Chief with open face!
"Rise, Patriarchs, rise! Behold in me
The Centre of your mystic ring—
Your Password through eternity—
Melchisedek, your Priest and King!"

CHAPTER XX.

OF GRAND ENCAMPMENTS.

§ 1. *How Commenced and Constituted.*

UNTIL a Grand Encampment is instituted in any State or Territory, the Grand Lodge of the United States alone has power to charter an Encampment in its bounds; and such Subordinates receive their laws and instructions from, and make their returns and pay

percentage on their receipts to, the Grand Lodge of the United States alone. But when a Grand Encampment is established in any State or Territory, all the Subordinates of the same receive their instructions from, and make returns and pay percentage to, their State Grand Encampment only. They are no longer subject to the Grand Lodge of the United States *directly*, but only indirectly through their Grand Encampment.

When three or more Subordinate Encampments contain seven or more Past Chief Patriarchs in good standing, they can call a Convention to petition the Grand Lodge of the United States for a Charter for a Grand Encampment within their State, Territory, or District. Each Encampment in the proposed jurisdiction will appoint one or more of its Chief Patriarchs to represent it in the proposed Convention, which should be duly notified to be held at a place and time convenient for all parties. These Representatives should be furnished with certificates of appointment, and a statement of the number of P. C. Patriarchs in good standing in their respective Encampments, under seal. The propriety of applying for a charter, and the location of the Grand Encampment, are to be determined by a majority of the Convention, comprising at least three Encampments in favor, the votes being taken by Encampments. After which, the Petition is drawn up, (see Appendix,) signed by the Representatives, and forwarded to the Grand Secretary of the Grand Lodge of the United States, accompanied by, 1st, the Charter fee of thirty dollars; and 2d, the certificates and certified statements given the Representatives, as above named. The Encampments petitioning, must have paid up their dues, or the Charter will not be granted; but if not granted, the Charter fee will be returned. If granted, the Grand

Encampment will be duly instituted and instructed by the Grand Sire, or some qualified brother duly authorized. The expenses of such opening are paid by the new Grand Encampment.

During the interim between the sessions of the Grand Lodge of the United States, the Grand Sire, Deputy Grand Sire, and Grand Secretary are authorized to consider and grant Charters, subject, however, to the revision of the Grand Lodge of the United States, at its next session. Such Charter continues in force so long as its requisitions are obeyed, and while seven P. C. Patriarchs, the representatives of three Encampments, continue to claim it. If forfeited or annulled for just cause, it must be delivered to the Grand Recording Secretary of the Grand Lodge of the United States, or the G. P. of the Grand Encampment, (as the case may be,) with all the documents, books, funds, and other property, to be returned on the renewal of the same.

And this rule and procedure are applied in all cases of Lodges and Encampments, Grand and Subordinate, by the power having jurisdiction. No Charter can be thrown up while the requisite number claim it.

Grand Encampments are composed of all Past Chief Patriarchs in good standing in their jurisdiction. In many States, Past High Priests are also admitted as members. They yield precedence to State Grand Lodges, but have supreme jurisdiction over their Subordinate Encampments. They are themselves subject to the Grand Lodge of the United States, to which they submit their Constitution and By-Laws for revision, make their returns, and pay fifty dollars *per annum* for each Representative which they are entitled to send to that Grand Body: that is to say, until they have one

thousand members of Subordinates in jurisdiction, *one* Grand Representative, and after that, *two*. They may nominate, by their Representation, a candidate for *each* office of Grand Sire and Deputy Grand Sire, and are entitled to copies of the Proceedings of the Grand Lodge of the United States, equal to *double* the number of Subordinates in their jurisdiction.

The support of a Grand Encampment is derived from fees for charters and dispensations, and a specified percentage levied on the receipts of its Subordinates. To this is sometimes added a small profit on the Odes and Lecture-books, which it purchases from the Grand Lodge of the United States, when those gratuitously furnished to its Subordinates, at institution, have been destroyed or worn out.

§ 2. *The Grand Encampment Degree.*

The Grand Encampment opens, works, and closes in the Grand Encampment Degree only, which must be conferred on its members free of charge. The receiver of this degree appeals to heaven and earth to witness the fidelity with which he will represent the interests of his Subordinate, and at the same time faithfully preserve the secrets, advance the interests, and promote the welfare of his Grand Encampment. May the God of Abraham, Isaac, and Jacob aid him, and keep him true and pure as a fellow-patriarch with those who have preceded him into the true rest!

§ 3. *Members, Representatives, and Committees.*

Each P. C. P. (and in some States, P. H. P.) in good standing within jurisdiction, is a member of the Grand

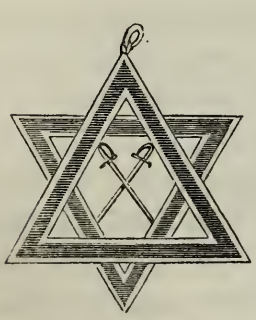
Encampment, and is entitled, as such, to attend its sessions, to receive its degree, to hold office if elected and qualified, to take precedence according to grade, and to vote for Grand officers; and of these privileges he cannot be deprived so long as he retains his good standing in the Order. In nearly all the States, membership, and the powers of legislator as the Representative of his Subordinate, are connected. But the P. C. Patriarchs may (as in Northern New York) delegate the legislative power to a select portion of their number, to be annually elected for that purpose, as may be fixed by Constitution and By-Law.

Each P. C. P. (and P. H. P.) on completing his service in the Chairs of the Subordinate Encampment, should receive therefrom a Certificate under seal, stating the fact, and recommending him as a member of the Grand Encampment. (And when elected to serve as a Representative, where the legislative power is confined to a select number, a Certificate to that effect should also be given.) On the presentation of such Certificate in the Grand Encampment, a proper officer is appointed to wait on the candidate, and, after due examination, prepare and conduct him into the Grand Encampment to receive its degree and take his seat.

The business of the Grand Encampments is frequently performed by Committees, provided in the Constitution and By-Laws, or appointed specially as occasions demand. These vary in number, and in duties and powers, in various jurisdictions, but partake, generally, so nearly of the same character with those of the Subordinates, that a reference to Chap. XI. is sufficient. Of Appeal Committees we shall speak in Chap. XXII.

§ 4. *Appointed and Elective Officers.*

The officers of a Grand Encampment are—M. W. Grand Patriarch, M. E. Grand High Priest, R. W. Grand Senior Warden, R. W. Grand Junior Warden, R. W. Grand Scribe, R. W. Grand Treasurer, and R. W. Grand Representative, (or Representatives,) who are elected by the members as provided by its fundamental laws; and W. Grand Inside and Outside Sentinels, who are appointed by the Grand Patriarch at his installation. R. W. District Grand Patriarchs for each District in jurisdiction are usually appointed by the Grand Patriarch also, but their appointment may be otherwise provided for in the Constitution and By-Laws. (See Chap. XXII.) R. W. Grand Representative we shall consider in Chap. XXIII.



1. W. Grand Sentinels.—The *Jewel* of these Officers is Crossed Swords in a double Triangle of yellow metal.

The *duty* of the Outside Sentinel is to guard the outside door; and of the Inside Sentinel, to guard the inside door of the Grand Encampment, and prevent the admission, or facilitate the ejectment, of any improper person, under the orders of the Presiding Officer. The same qualifications are required as for similar officers in the Subordinate.



2. The R. W. Grand Treasurer.—The *Jewel* is Crossed Keys in a double Triangle of yellow metal.

His *duties* are the same as in the same officer of the Subordinate. His bond is usually executed to the G. P., G. H. P., and G. S. W.; and in most cases, the investment of the funds is confided to his charge.



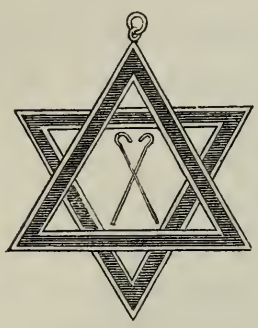
3. The R. W. Grand Scribe.—The *Jewel* is Crossed Pens in a double Triangle of yellow metal.

His *duties* are to record the proceedings of the Grand Encampment, superintend their printing, and distribute them to the D. D. G. Patriarchs and the Subordinates; to keep the accounts between the Grand and Subordinate Encampments, and between the former and all other bodies and individuals having business transactions therewith; to receive all payments made to the Grand Encampment, and pay the same to the Grand Treasurer; to send necessary notices to Subordinates and others; to provide needed stationery for the Grand Encampment; and perform such other duties as pertain to the office and as the Grand Encampment may order. He is generally required to give bond for the faithful execution of his duties to the three principal Grand Officers. He receives pecuniary compensation (a fixed salary) for his services.



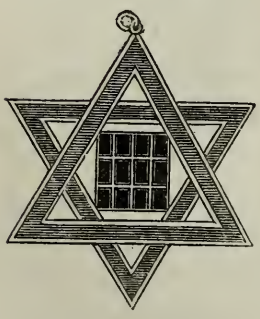
4. The R. W. Grand Junior Warden.—The *Jewel* of this office is a single Crook in a double Triangle of yellow metal.

His *duties* are to open and close the Grand Encampment as directed; to introduce all new members; and to officiate in cases similar to those confided to the Junior Warden's office in the Subordinate.



5. The R. W. Grand Senior Warden.—The *Jewel* of this office is Crossed Crooks within a double Triangle of yellow metal.

His *duties* are to assist in preserving order and enforcing the laws and rules of the Grand Encampment; to preside in the absence of the G. P. and G. H. P.; and to perform such other duties as are analogous to those of the S. W. of a Subordinate.



6. The M. E. Grand High Priest.—The *Jewel* of this office is a Breastplate within a double Triangle of yellow metal, worn on the breast.

His *duties* are those of the second officer of a Subordinate: to preside in the absence of the G. P., and to instruct members in the work of the Grand Encampment. He, also, is the Chaplain of the Grand Encampment.



7. The M. W. Grand Patriarch.—The *Jewel* of this office is Crossed Crooks and an Altar, within a double Triangle of yellow metal.

His *duties* are to preside over and preserve order in the Grand Encampment; to exercise supervisory authority within its jurisdiction; to decide constitutional questions, and determine what is law and usage in the Patriarchal branch; to receive and dispose of complaints, and appeals and petitions; to give instructions in the work of the Encampment; to grant such dispensations as he may deem for the good of the Order, and to perform such other offices as usually pertain to a Chief presiding and executive officer.

Regalia.—The regalia of an officer of a Grand Encampment is a royal purple *collar* or *sash*, and black apron, trimmed with gold bullion fringe, usually ornamented with some emblems of the order.

All Past Officers of Grand and Subordinate Encampments are entitled to wear the regalia and jewels appertaining to the offices they have passed.—*Digest*, p. 30, § 13.

Past Officers of every description, and members in possession of Encampment Degrees, and all other members of the Order, when *visiting* Grand or Subordinate Lodges, are entitled to wear the regalia and jewels pertaining to the highest degree which they have taken, if they think proper to appear in such regalia.—*Art.* 31 *of By-Laws of the G. L. U. S.*

Privileges.—The elective officers of all Grand Bodies may introduce visiting brethren (without examination of *others*) into any Subordinate within the jurisdiction of their Grand Body, which such visitors would be entitled to visit by card.—*Digest*, p. 56, §§ 11, 12.

CHAPTER XXI.

OF STATE GRAND LODGES.

§ 1. *How Commenced and Constituted.*

Grand Lodges, under the authority and supervision of the Grand Lodge of the United States, have supreme legislation and control of the affairs of the Order within the State, Territory, or District comprising their jurisdiction. They cannot interfere with the jurisdiction proper of the Grand Encampments; but take precedence of them on all public occasions.

Until a Grand Lodge is established in a State, Territory, or District, the Grand Lodge of the United States has immediate and supreme jurisdiction over all interests of the Order within the same. But after three or more Lodges have seven or more Past Grands, they may unite and petition for a Charter for a Grand Lodge to be established within such State, District, or Territory, and when such Grand Lodge is opened, all Subordinate Lodges become immediately subject to it alone, as in the case of Grand and Subordinate Encampments. The preliminary proceedings for establishing a Grand Lodge are also the same. (See Chap. XX.) It continues to exist so long as it has *five* members in good standing.

Grand Lodges are required to render the same obedience, and to pay the same support to the Grand Lodge of the United States: are entitled to representation in it on the same basis and terms: receive from it

the same privileges, as Grand Encampments. They are supported by revenue derived from the same sources, and collected from their Subordinate Lodges. (See Chap. XX.)

§ 2. *The Grand Lodge Degree.*

Grand Lodges work only in the Grand Lodge Degree, which must be conferred in the Grand Lodge or one of its apartments. This is conferred, as are all past official degrees, on all entitled to receive it, without pecuniary charge.

He who receives this degree is eligible to legislate for the welfare of his Lodge and the Order, and to sit in judgment in trials of Lodges and brethren. He should not only see clearly the mote that is in another's eye, but remove the beam that may be in his own; and the causes hidden from common view, he should search out. Thus with impartiality and searching scrutiny let him faithfully represent his constituents, and truly serve his Grand Lodge and the Order, as one of its Past Grands.

§ 3. *Members, Representatives, and Committees.*

Similar to Grand Encampments, "each Grand Lodge consists of all the Past Grands in good standing within its jurisdiction; but by its Constitution it may restrict its legislative power to such representative basis as it may deem best for the proper transaction of business; but it cannot abridge the privileges of Past Grands pertaining to their rank in the degrees of the Order: viz. their right to past official degrees, eligibility to office, precedence belonging to their grade, privilege of

attending the meetings of their Grand Lodge, and right to vote for Grand Officers."—*Digest*, § 5, p. 43,

This has been construed as *excluding all others*, until lately, the R. W. Grand Lodge of Pennsylvania gave the privilege of electing District Appeal Committees to the members of Subordinates generally; and has now followed up the measure by extending the privilege of electing Representatives to the Grand Lodge, (heretofore exercised by *Past Grands only*,) to *all members of Subordinates* in good standing. Several State Grand Lodges have adopted the Representative system, but most if not all others require the Representatives to be chosen by Past Grands only.

P. Grands, when first admitted, present the certificate of service given them by the Lodge, (or a *duplicate*, if the first has been forwarded to the G. Secretary,) whereupon the proper officer examines them in the P. Grand's degree, and conducts them to receive the G. Lodge degree. When they change their membership from one Lodge to another, the latter gives notice of such change, which is sufficient. When the Grand Lodge is representative, P. Grands elected to represent their Subordinates must present a certificate of election, of which forms will be found in our Appendix.

As in Grand Encampments, so in Grand Lodges, much of the business is elaborated and transacted by Committees. The duties of these are, generally, so similar to those of Subordinates, already treated of in Chap. XI., that special remarks are unnecessary, especially as the persons appointed are too experienced to need them.

§ 4. *Appointed and Elective Officers.*

The appointed and elective officers of a Grand Lodge are—M. W. Grand Master, R. W. Deputy Grand Master, R. W. Grand Warden, R. W. Grand Secretary, R. W. Grand Treasurer, who are elected annually; and R. W. Grand Representative, or Representatives, who are elected every two years—one each year—and W. Grand Marshal, W. Grand Conductor, and W. Grand Inside and Outside Guardian, who are appointed annually by the Grand Master. Some Grand Lodges elect or appoint a W. Grand Chaplain and a W. Grand Herald, (or Messenger,) in addition to the foregoing. Generally, R. W. District Deputy Grand Masters are appointed by the Grand Masters, independently, or by consent and approval of the Grand Lodge; but in some States they are elected by the Past Grands of their respective Districts. In several States the elections for Grand Officers are held in the Subordinate Lodges, instead of the body of the Grand Lodge; and in New York they are held in the meetings of the Dist. G. Committees, and none but P. Grands vote. Of Appeal Committees and D. D. G. Masters we will speak in Chap. XXII.; and of G. Representatives to the Grand Lodge of the United States, in Chap. XXIII.; the remainder of the Grand Officers we will consider here, in reversed order of precedence.

1. W. Grand Herald.—His *duty* is to announce the G. M. at ceremonials, and to precede and usher the Grand Lodge (or its Officers) in its processions. He is also the Messenger of the Grand Lodge, as which he receives a small salary. In Pennsylvania, he acts as the O. G. also.

2. W. Grand Chaplain.—The *Jewel* is a Bible of white metal. His *duty* is to open and close the Grand Lodge with prayer, and to officiate at public ceremonials and funerals of the Order which are under special charge of the Grand Lodge.

3. W. Grand Guardian.—The *Jewel* of this office is Crossed Swords of white metal.

The *duties* are similar to those of the corresponding office in the Subordinate.

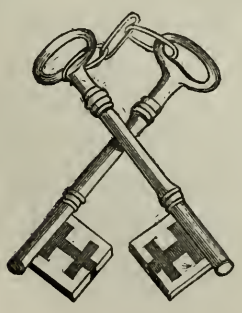
N. B.—The Digest mentions but *one* Guardian for either Grand Body; but some elect *two*, as above stated.

4. W. Grand Conductor.—The *Jewel* for this office is the Roman (or straight, two-edged) Sword, made of white metal.

The *duties* are to examine the certificates of candidates for admission, and, if correct, to introduce the bearers to the Grand Lodge; and to aid the Grand Marshal in his duties.

5. W. Grand Marshal.—The *Jewel* of this office is a Baton of white metal.

His *duties* are to assist the Deputy G. Master in supporting the Grand Master, and to superintend the arrangements of all processions ordered or permitted by the Grand Lodge. He is specially the Marshal of the Grand Lodge, in person, in all processions.



6. R. W. Grand Treasurer.—The *Jewel* of this officer is Crossed Keys made of white metal.

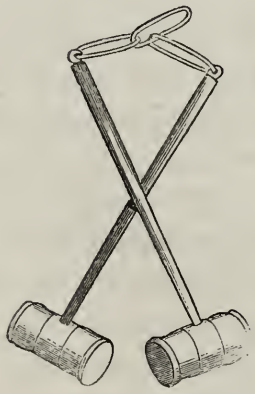
His *duties* are similar to those of Treasurer of the Subordinate. His books must exhibit clearly the sources and amounts of receipts, and the purposes and amounts of expenditures, as well as to whom

paid. In some Grand Lodges he is to make the necessary investments for the Grand Lodge. His Bond is usually executed to the G. Master, Deputy G. Master, and G. Warden.



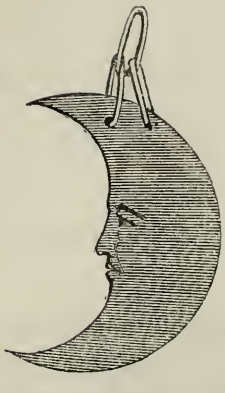
7. R. W. Grand Secretary.—The *Jewel* for this officer is Crossed Pens made of white metal.

His *duties* are analogous to those of the same office in the Subordinate, and the same as those of Grand Scribe of the G. Encampment. They are, however, more arduous, and are compensated with a larger salary. He also usually gives bond for his fidelity to the three principal officers of the Grand Lodge.



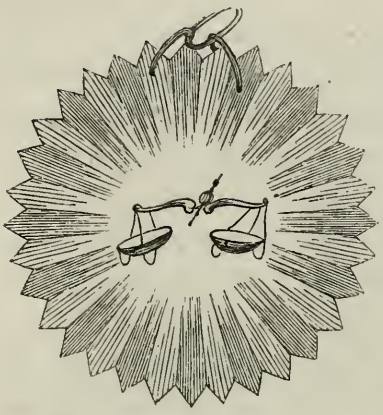
8. R. W. Grand Warden.—The *Jewel* is Crossed Gavels made of white metal.

His *duties* are to assist the Grand Master in maintaining law and order in the G. Lodge; when directed by the G. Master, to take charge of the door, and to preside over the sessions of the G. L. in the absence of the G. Master and the Deputy G. Master. He gives the instruction of his Chair to candidates on their admission.



9. R. W. Deputy Grand Master.—The *Jewel* of this office is a Half Moon, made of white metal.

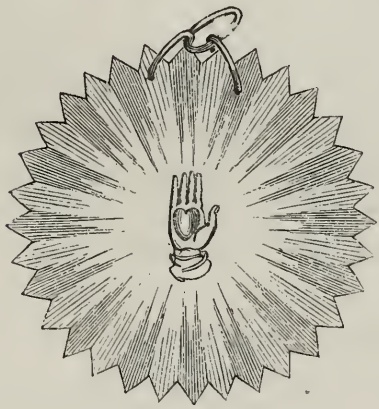
The *duties* are to support the Grand Master in presiding over the G. Lodge, to fill his chair during his absence, and usually to act as the Deputy of the district in which he resides. In the event of the death, removal, or resignation of the Grand Master, he succeeds to the Chair for the rest of the term, or until a special election supplies the vacancy.



10. M. W. Grand Master.—The *Jewel* for this officer is the Sun with the Scales of Justice engraved or impressed thereon, made of white metal.

By his installation into office he ceases to be considered an active member of any Subordinate in particular; though he must continue a *contributing* member in his Lodge. His *duties* are to preside over the G. Lodge during its sessions, and preserve order and enforce the laws of the Order therein; to execute its laws and mandates during the interim between its sessions; and to open Lodges, install officers, and deliver necessary instructions on the work of the Order to new Lodges and members and officers of the Grand Lodge, either in person or by deputy; to decide questions of law and usage during the recess of the G. Lodge; and to perform such other du

ties as belong to an executive and presiding officer of such a body. He is usually authorized to grant dispensations for degrees, when he deems it necessary for the good of the Order; and to confer the Past Official degrees on those entitled to them. He must have received those degrees, and in some G. Lodges must also be a R. P. D. member in good standing in an Encampment.



11. Past Grand Master.—The *Jewel* for a P. G. M. is the Sun with Heart in hand, made of white metal.

Regalia.—The regalia for all officers and members of a Grand Lodge is a Scarlet Collar, or sash; and an apron, either white trimmed with scarlet, or scarlet trimmed with white. The aprons and collars (or sashes) may be trimmed with silver lace or fringe, and those who have taken the R. P. degree may have trimmings of *yellow* metal. *Digest*, §3, 8, pp. 28, 29.

The elective Grand officers may introduce visiting brethren into any Lodge within the jurisdiction of their Grand Lodge, without the usual examination of the Lodge officers. *Digest*, §6, 7, p. 47.

The G. Lodge can confer power on the G. Master to grant dispensations for opening Lodges. *Digest*, §6, p. 46

CHAPTER XXII.

OF DISTRICTS, THEIR COMMITTEES AND OFFICERS.

GRAND Lodges and Grand Encampments usually divide their jurisdiction into a number of Districts, which they place under the charge of proper officers and committees, and thus facilitate the performance of duties, hasten the redress of grievances, and lessen the work of their sessions. Though not taking precedence of the Grand Bodies themselves, yet for convenience we preferred considering them *after* their superiors.

§ 1. *District Grand Committees.*

New York has the honor of restoring, under an improved form, these long and generally disused branches of our organization. Every P. G. in good standing in a Subordinate of the county or counties forming the District, is a member of the Committee. It meets in the P. N. Grand's degree monthly or quarterly, as determined by its own By-Laws, and is presided over by the D. D. G. Master, the other officers being always elected by itself. It has power to recommend the granting of charters for new Subordinates in the District; to act upon all appeals and grievances originating in the same; to settle disputes and controversies between its Lodges; to grant dispensations for the admission into Lodges in the District of expelled members, or members of expelled or suspended Lodges, and to nominate candidates for the Grand Lodge officers. Its business

is subject to the revision of the G. Lodge. It must keep faithful minutes of its own meetings, by its Secretary, who issues all notices ordered by the D. D. G. M. And it may be suspended, after due trial, and a two-third vote of the G. L., for just cause; such suspension suspends its members from the G. L., except by special act of exemption for those not engaged in the offence.

§ 2. *District Appeal Committees.*

In Pennsylvania, each Lodge elects a P. G. thereof as member of the Appeal Committee. To any three Past Grands thus elected, and contiguous to the parties concerned, the G. Master refers all appeals and controversies coming up from the Subordinates, and the decision of such Committee, if approved by the Grand Master, is conclusive, unless, for cause shown, he permits another hearing before another selection from the Committee of the vicinity.

Both in this, as in all cases of appeals to the New York District Committees, or from the Dist. G. Committees to the Committee of the G. L. on Appeals, notice of the appeal is given to the opposite party; the books, papers, and minutes of evidence taken on the trial, are submitted, and the parties are heard in person, (or by counsel in some States,) and the Lodge by its sub-committee or officers. And whenever it appears that informality or irregularity in the form or manner of preferring the charges, or manner of appointing the Committee of trial, or in the proceedings of that Committee, or of the Lodge, was practised, the case may be referred back for another trial. If it appears that the charges did not warrant the penalty, (or were not thus proved,) or the offence was not within the cognizance

or jurisdiction of the Lodge, or the party was legally entitled to acquittal, they may reverse the Lodge proceedings, and order the aggrieved member to be reinstated, and no further proceedings can be had against him. If incompetent or improper testimony has been admitted, or competent and proper testimony excluded, or the accused was not allowed sufficient time or fair opportunity for defence, the proceedings are reversed, and the Lodge ordered to try it again. But in no case of appeal shall new evidence be produced, except to prove irregularity, &c.; nor can a Lodge introduce evidence to contradict its own minutes. These rules may vary somewhat in different jurisdictions, but it is believed they are of general application in cases of appeals.

§ 3. *District Deputy Grand Patriarchs.*

In all cases where the general organization of the Grand Encampment resembles that of the Grand Lodge of the same State or Territory, his duties will correspond precisely to that of the D. D. G. M., given below. As the representative of the Grand Encampment and Grand Patriarch in his District, he should be received with the honors and courtesies due to those he represents, when he visits Encampments in his official capacity.

§ 4. *District Deputy Grand Masters.*

The Grand Lodge of New York, before the division, defined the duties of this office. We give the most important portions.

The Deputies are clothed in their respective Districts with all the powers which would belong to the Grand Master if he were present. It is their duty to visit the Subordinates, and give such instructions in the work of the Order as will promote uniformity; to see that no alterations or omissions of any part of the charges or ceremonies of the Order are made; to enforce a strict observance on the part of the Subordinates of the Constitution, By-Laws, and general regulations of the Grand Lodge of the United States and of this State; and to report all violations thereof to the Grand Master. To them alone application should be made in the first place, for dispensations, explanations of laws, and advice on all subjects over which the Grand Master, if he were present, could exercise jurisdiction; and from their decisions an appeal may be taken to the Grand Master.

In exercise of their powers and duties they do not act as officers of the Subordinates, and can exercise no power as officers therein; but their advice and directions must be given to the presiding officers, and through them to their respective Lodges, who are responsible for any breach of duty to this G. Lodge.

Those Grand Lodges which are what is called "Representative" in government, may find what is better suited to their wants in the following, from Art. 5, Constitution of the G. L. of Northern New York.

The R. W. Dist. Dep. Grand Masters shall, in the absence of the Grand Master, preside at all meetings of the Dist. G. Committees of their respective Districts, and preserve order and decorum therein, and enforce due observance of the Constitution and By-Laws of the Grand Lodge; be the organs of the Grand Master with the Subordinates, in their Districts; have power to call special meetings of the D. G. Committees when necessary; to grant dispensations to Lodges in their Districts for granting certificates for the five degrees in less time than may be otherwise permitted, when circumstances require it; and to officiate in person, or by special deputy, in conferring the five degrees in places where no Degree Lodge may be located. They shall see that the work of the Order is performed uniformly; confer official degrees on Past Officers; collect from Lodges in their Districts all returns and moneys due the Grand Lodge, and forward them immediately to the Grand Secretary; install the officers of the Lodges under their charge; decide all questions of law that may be

submitted to them by Lodges or members thereof, under their charge, and report their proceedings semiannually to the Grand Master. They shall forthwith report to the G. Master all cases of violation, on the part of Subordinates, of the Constitution and By-Laws of the G. Lodge, or of disobedience to its lawful commands, or the lawful commands of the D. G. Committees. When officially visiting the Subordinates of the District, he shall be received with the honors of the Order.

The following excellent rules for the regulation of Subordinates in their correspondence with the Grand Lodge on questions of law and usage, were adopted by the Grand Lodge of Pennsylvania at its annual session in 1850:

1. The D. D. G. Master, as the Representative of the Grand Master and Agent of this Grand Lodge, shall correct all irregularities and illegalities of Lodges and their members within his District, and decide in writing all questions of law and order properly presented to him for that purpose.

2. All Lodges and members in his District shall present any questions of law and usage which may actually arise, to the D. D. G. Master for his decision.

3. All questions of law or usage shall be clearly stated in writing, with a statement of the circumstances under which they have arisen, and shall be signed by the member, or officers of the Lodge, proposing the same.

4. All questions thus proposed, shall be answered in writing, under seal of the D. D. G. M. Master, and signed by him, within three weeks from the date of their reception; unless he shall at an earlier date notify the Lodge or member of the necessity of referring it to the Grand Lodge or its officers.

5. If any appeal from such decision is made by the Lodge or member, it must be made within one month after its reception; and must be accompanied by the decision appealed from, or a copy thereof, certified as correct under seal of the Lodge, and the reasons for the appeal, addressed to the Grand Master.

6. No communication from any member or Subordinate Lodge, on questions of law and usage, (except an appeal as aforesaid, or a formal complaint against the D. D. G. M.,) shall hereafter be received

by the Grand Lodge officers, unless the same comes under the seal and endorsement of a D. D. G. Master.

7. The D. D. G. M. of each District shall file all questions presented or arising for his decision, endorsing thereon, or filing therewith, a copy of his decision in each case. And he shall also keep a record of each case and each decision in a book provided for that purpose, together with a memorandum of each irregularity corrected by him. And he shall affix to each item, the number and name of the Lodge, or name and Lodge of the member thus corrected, with the date of such correction. Said book and papers to be considered as the property of the office, and to be delivered up to this Grand Lodge, or its agent, accordingly.

8. At least once in every six months, he shall present said file of questions and decisions, or said book of records and minutes, to the Grand Master for review and correction or approval, or for reference to this Grand Lodge.

9. A copy of all complaints or appeals by Lodges shall be furnished to the D. D. G. M. complained of or appealed from, and time be allowed him for reply, before proceedings shall be instituted against him, or his decision be reversed; and all communications on such decisions from this Grand Lodge to her Subordinates, shall be first communicated to the D. D. G. Master, and by him be made known to the Lodge. Provided nevertheless, that when the good of the Order requires a more prompt and speedy correction of any error, the Grand Lodge officers, may, at the same time, also, address themselves directly to the Lodge or members immediately concerned.

10. Any communication placed in the D. D. G. Master's hands for a member, or Subordinate Lodge, or for this Grand Lodge or its Officers, shall be by him forwarded as addressed, without any further delay than may be absolutely necessary to read the same, and certify to its genuineness, if need be.

11. Any D. D. G. M., or other Officer of this Grand Lodge, or any Subordinate Lodge or member thereof, neglecting the duties, or violating the obligations imposed by these Rules, shall be proceeded against as for the violation of any other duty, obligation, law or usage of the Order; and on conviction thereof after fair trial, may be punished according to the heinousness of his offence, at the discretion of the triers having authority in the case.

Rules for the Government of Appeal Committees.

Resolved, That during the trial of any appeal case, no person shall be present except the appellant, the Committee appointed by the Grand Lodge to try the case, and the Committee sent to represent the Lodge from which the appeal is taken.

Resolved, That a Committee sent by a Lodge, shall, in all cases, present to the Committee of the Grand Lodge credentials from said Lodge, signed by the officers, with the seal of the Lodge; and in no case, shall the person be so acknowledged, unless accompanied by such authority.

The Grand Lodge Committee shall confine their investigation to the fact, that the Lodge has or has not proceeded in conformity with the constitution, and in accordance with the established rules and usages of the Order, and shall not be permitted to go into an investigation of the merits of the case.

§ 5. *Institutions and Installations.*

The ceremony of opening new Lodges and Encampments, is termed Institution.

At the appointed time and place of meeting the petitioners for the Charter, the officer appointed will call them to order, read his commission, and exhibit the Charter. After which, in proper form and manner, he will administer the obligations, and deliver the Charter, with such advice and directions as he may deem both necessary and suitable. If the members of the new Lodge or Encampment are not experienced in the management and business of the same, he should enter freely into the minute details of their duty, in a well-arranged order, and be careful to repeat, or otherwise impress specially, what is most important for them to do or remember. So *much* depends on a fair, intelligent start, that the case is always worth much time and labor. And so ignorant are even intelligent (but inex-

perienced) men, of these matters, that he must not suppose them uninterested in what is trifling or commonplace to himself.

After this instruction to the members generally, direct them how to organize properly by electing their officers; and, after installing them, give them their special instructions, that they may *at once* enter on the performance of their special duties. It is better far that they begin, while the installing officer is present to aid, advise, and correct them, than to wait until he leaves.

§ 6. *Insubordination and Disorder.*

"It must needs be that offences will come, but wo unto that man by whom they come." So in our smaller communities and with our brotherhood. Men of ill-directed ambition, a factious spirit, or an unregulated temper, are found among us, and at times, seizing some wrong or appearance of injustice on the part of those in authority, they succeed in inflaming the passions of the majority, and inducing them to refuse obedience to the laws or commands of the G. Body or its officers. This is always very unwise, and impolitic even. The wrong is scarcely ever corrected by wrong-doing in return. A respectful remonstrance, protest, or appeal is seldom without success, if accompanied by manifestations of a love of peace and order, and willing obedience. But when passion, angry words, and violent means are resorted to on the part of the inferior, the superior too often feels that retraction and apology for even a wrong mandate would encourage Subordinates to rebel against lawful authority on slight pretences, and hence a contest ensues, in which (no *rational* and *moral*

forces being employed) mere numbers and power must finally triumph. True, after the contest is ended, and much injury done and ill-feeling deeply planted, the wrong may be corrected voluntarily by the superior; but years may not efface the deforming scars that remain as evidences of the conflict.

When a Lodge or Encampment, therefore, *begins* to manifest a spirit of lawless passion, be prompt in seeking out the cause. If the cause be just, remove it instantly, but fail not sternly to rebuke the ill-temper that was leading to wrong measures of resistance, and kindly point out the evil consequences to which it would have led. But if the alleged cause is a rightful and proper law or measure, reason with them feelingly on their obligations to obey, and the inevitable results of their disobedience. Consider not so much your dignity as an officer, as your feelings and duties as an Odd-Fellow. A peacemaker is of a far higher grade than a conqueror; and he seldom fails to conquer also, but by moral rather than by physical force. Yet do not sacrifice right, nor yield principle to secure peace. But exhaust every means of kind persuasion before you resort to threats and arbitrary commands. And when at last you must resort to the power vested in you, do it coolly, calmly, and even pityingly. Make no threat that is either unreasonable or impracticable, and that you will not execute. Utter no command in a passion, or that is not clearly just and right, and that you are not determined and able to enforce. And do not even utter such threats and commands until after you have consulted with your superiors, (if time will permit,) and obtained their advice and direction in regard to them. In short, see that reason and right are on your side in all your words and actions; and cause the disorderly to

feel, if possible, that they are in the wrong. "Thrice is he armed that hath his quarrel just," and faint and brief must be the resistance where conscience and judgment both side against the rebellious.

§ 7. *Reclaiming Charters.*

When a Subordinate summons its passions to the point of open defiance of its superior, against all remonstrance, argument, and warning, but one remedy is left, the last resort. Its Charter has been forfeited and must be taken away. Its funds and property, raised and procured for purposes of benevolence and charity, are endangered, and must be secured for the use of the minority (if any) who desire rightly to employ them. In such case, the Grand Master or Grand Patriarch (or his representative) will summon such aid as he deems absolutely necessary, and, entering the Lodge-room on the stated evening, and at the appointed hour of meeting, he will take the chair, place his aids in the other chairs, and call the Subordinate Body to order. He will then narrate his duty, remind the Chief Officers of their solemn pledges to deliver up the Charter, books, &c., in circumstances like the present, point out the proper mode to obtain redress or be again restored; and take possession of the Charter, books, seal, papers, and other properties of the Subordinate, in the name and by the authority of the Grand Body represented; after which he will declare the Subordinate suspended, (or dissolved, as the case may be,) until the further pleasure of the Grand Body can be made known.

A painful duty like this should be performed in none other than a kind, gentle, and sorrowing spirit. If the resistance made demands force, it should be employed

with promptitude and decision, but not in such a way as to exhibit passion and a love of its use. Those members who show a disposition to support the law should be carefully noted, as also those who appear to be most active in contumacy, and reported to the Grand Lodge accordingly.

CHAPTER XXIII.

OF THE GRAND LODGE OF THE UNITED STATES.

§ 1. *How Constituted and Supported.*

THIS is the highest authority and judicatory of the Order. It "possesses original and exclusive jurisdiction," and is "the source of all true and legitimate authority in Odd-Fellowship in the United States of America." It is the ultimate tribunal to which all matters of general importance to the State, District, and Territorial Grand Lodges and Encampments are to be referred, and "its decisions thereon shall be final and conclusive." And if an expelled Subordinate have delivered up all its effects to the State Grand Body, the Grand Lodge of the United States may receive its appeal *without* the consent of the State Grand Body, and *with* such consent, if the Subordinate has retained its effects. "To it belongs the power to control and regulate the work of the Order, and the several degrees belonging thereto; and to fix and determine the customs and usages in regard to all things which pertain to Odd-Fellowship. It has inherent power to establish Lodges or Encampments in foreign countries where nc

Grand Lodge and Grand Encampment exists." It supplies the A. T. P. W. to the Grand Lodge and Grand Encampment of British North America, as well as to its own jurisdiction.

It is constituted of its officers, (whether Representatives or not,) and the Representatives of Grand Bodies in jurisdiction, and of its Past Grand Sires. None but Representatives are entitled to vote in it, save the Grand Sire in case of a tie. Its annual meeting is held on the third Monday in September, usually in Baltimore, and generally continues during the week.

The revenue of the Grand Lodge of the United States is as follows:—1st. Fees for Charters to Grand and Subordinate Lodges and Encampments, Thirty Dollars each. 2d. Ten per cent. on the receipts of Subordinates, (where there is no State Grand Body.) 3d. Fifty dollars from each Grand Body in jurisdiction for each representative to which it may be entitled. 4th. Profits on diplomas, odes, cards, and charge and lecture books, of which it has the exclusive sale.

§ 2. *Members, Representatives, and Officers.*

Past Grand Sires retain their seats in the Grand Lodge of the United States, but are not permitted to vote.

The officers, if not Representatives, are also not permitted to vote, except the Grand Sire, who has a casting vote in case of a tie on any other question than the election of officers. They are paid their travelling expences for attending the sessions of the Grand Lodge.

The Representative of any Sovereign Jurisdiction recognized by the Grand Lodge of the United States, (as of British North America,) is admitted on the floor,

and granted a right to deliberate and speak therein, but not to vote.

The Representatives proper must be in good standing in a Subordinate Lodge and Encampment, must be of the R. P. Degree, must reside within the jurisdiction represented, and must be a P. G. in the Grand Lodge of such jurisdiction. Each one will be furnished by the G. Recording Secretary with a copy of the Constitution, Laws, and Rules of Order of the Grand Lodge of the United States. He receives as compensation five cents per mile travelled, (nearest route,) and three dollars per day during attendance on the sessions. The R. W. G. Representatives are divided into two classes, so that one half go out of office every year.

Any P. G. in good standing, and of the R. P. Degree, is eligible to nomination for office in the Grand Lodge of the United States, by the Representatives of a Grand Body, except for the offices of Grand Sire and Deputy Grand Sire, the candidates for which must also be Past Grand Masters.

§ 3. *Appointed Officers.*

These are a Worthy Grand Messenger, R. W. Grand Chaplain, R. W. Grand Guardian, and R. W. Grand Marshal, who are appointed with the consent and approval of the Grand Lodge, by the Grand Sire at his installation, and hold office two years, unless removed by him for cause. He also appoints District Deputy Grand Sires for each State, District, and Territory in jurisdiction, annually, subject to revocation in like manner, during the recess.

1. The W. Grand Messenger prepares the room for the meetings of the Grand Lodge, attends its sessions,

provides the Representatives with needed documents, books, stationery, &c., delivers messages for members and officers, keeps in order the office of the R. W. Grand Secretary, and executes his orders. For these services the Grand Lodge pays him a suitable salary.

2. The R. W. Grand Chaplain opens and closes the Grand Lodge with prayer to the Supreme Ruler of the Universe.

3. The R. W. Grand Guardian guards the door of the Grand Lodge-room, proves every brother before admission, prevents the entrance of persons not duly qualified, and permits none to retire without the P. W.

4. The R. W. Grand Marshal marshals the Grand Lodge of the United States in processions and visitations, and makes all necessary arrangements for the comfort and accommodation of visitors and members.

5. R. W. District Deputy Grand Sires act for the Grand Sire, and by his direction execute the laws and mandates of the Grand Lodge of the United States in their respective Districts. They are agents of the Grand Lodge under the instructions of the Grand Sire, and are to obey his instructions in all he is commanded to perform for the good of the Order. They are agents also of the Grand Secretary, and are to obey his special instructions in matters pertaining to his office. Each has general supervision in his District over all Subordinates working under charters granted by the Grand Lodge of the United States. They are not to interfere with the State Grand Lodges or Encampments, and must report their acts and doings semiannually to the Grand Sire.

A D. D. G. Sire must be in good standing in his Subordinate Lodge and Encampment, have attained the rank of P. G. and the degree of R. P., and, in States

where there is a Grand Encampment, he must also be a member of the same.

§ 4. *Elective Officers.*

These are the Most Worthy Grand Sire, the R. W. Deputy Grand Sire, R. W. Grand Recording Secretary, R. W. Grand Corresponding Secretary, and R. W. Grand Treasurer, who are elected biennially, (except the G. C. Secretary, who serves during the pleasure of the Grand Lodge,) and are installed at the stated meeting of the succeeding year, except in elections to fill vacancies. The elections take place on the second day of the annual session, commencing with that of Grand Sire, and a majority of all the votes cast (counting blank ballots) is necessary to a choice.

1. The R. W. Grand Treasurer shall keep the moneys of the Grand Lodge, pay all orders drawn on him by the Grand Sire, attested by the Grand Secretary under seal of the Grand Lodge. He shall lay before the Grand Lodge, at its annual meeting, a full and correct statement of his accounts.

2. The R. W. Grand Corresponding Secretary shall carry on the correspondence of the Grand Lodge, under its direction or that of the Grand Sire, and lay a Report and abstract of the same before the Grand Lodge at its annual session. He shall perform such other duties appertaining to his office as may be required by the Grand Lodge, and pay over to the G. Recording Secretary all moneys paid him for the Grand Lodge.

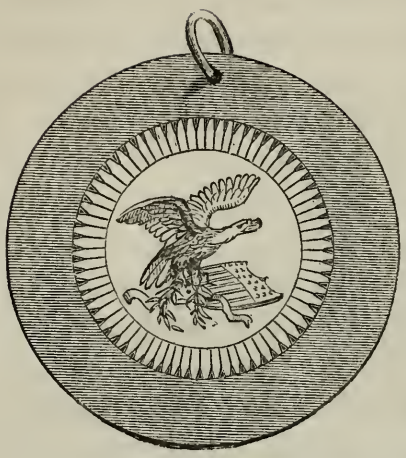
3. The R. W. Grand Recording Secretary, in addition to the duties usual to the office of Grand Secretaries generally, shall report to the Grand Lodge, at each annual communication, a tabular abstract of the

returns received from the several Grand and Subordinate Bodies under jurisdiction, and a statement of those which have failed to report; and he shall distribute, as soon as possible, copies of the Proceedings of the Grand Lodge, to each member one copy; to each Subordinate under immediate jurisdiction, one copy; and to each Grand Body twice as many copies as it has Subordinates in jurisdiction. He is authorized to print two hundred copies of his annual report for the use of members at the annual session. And he must give bond in the sum of two thousand dollars, to be approved by the Grand Sire, for the faithful discharge of his duties; and he receives a stated salary for their performance.

NOTE.—The combined duties of both Secretaryships have been, and yet are discharged by J. L. Ridgely, Esq., of Baltimore, to whose efficiency and zeal the Order is much indebted for its success and prosperity for many years past.

4. The R. W. DEPUTY GRAND SIRE opens and closes all meetings of the Grand Lodge; examines the Representatives as to their qualifications previous to taking their seats, and reports to the Grand Sire; supports the Grand Sire by his advice and assistance, and presides in his absence; and in case of the death, disqualification, or refusal to serve of that officer, he performs his duties until the next stated meeting.

5. The M. W. GRAND SIRE, in addition to the duties common to the chief executive and presiding officer of a Grand Body, selects and forwards by the Grand Representatives, or other safe agencies, the A. T. P. W. to all parties entitled to it, so that the same shall go into operation on the first day of January in each year. He is authorized to fill vacancies in the Grand Offices,



and to exercise a general superintendence over the interests of the Order, during the recess of the Grand Lodge. He cannot hold any elective office in any State Grand Body. He may print two hundred copies of his annual report to the Grand Lodge, for the use of its members at the stated session.

6. The PAST GRAND SIRES are not officers of the Grand Lodge of the United States, but are entitled to seats therein during life, though not permitted to vote, and only allowed to speak in its sessions by express permission.

§ 5. *Regalia and Jewels.*

"REGALIA for Grand Representatives shall be a collar of purple velvet, not more than four inches in width, with a roll of scarlet velvet on the upper edge, around the neck. The trimmings to be of yellow metal; the collar to be united in front with three links, from which may be suspended such medal or medals as the member may be entitled to wear.

"P. G. Representatives, and the Officers and Past Officers of the Grand Lodge of the United States, to wear the regalia above described.

"The JEWEL of the Grand Sire, and Past Grand Sire, shall be a medal three inches in diameter, of yellow metal, on one side of which shall be the coat-of-arms of the United States, surrounded by an ornament edging of silver.

"Representatives and Past Representatives shall be entitled to wear medals of the size and style above, with the coat-of-arms of the State represented."—*Digest*, p. 74; *By-Laws of G. L. U. S., Article* 25.

CHAPTER XXIV.

OF MISCELLANEOUS MATTERS.

In this Chapter we propose to consider a few items which could not well be included in any of the foregoing; and to place in a connected view some which were necessarily presented in a disconnected form in the preceding portions of the Manual.

§ 1. *Diplomas and Cards.*

These can be lawfully issued only by the Grand Lodge of the United States. Wherefore all engraved Certificates of membership, designed to supersede or occupy the place of the Diploma of said Grand Lodge, are unauthorized, and it is illegal for any officer of our Lodges or Encampments to sign the same, or affix thereto the seal of the body of which he is a member. So, also, all cards not emanating from the Grand Lodge of the United States, and signed by its Grand Secretary, are illegal and void. In times of trouble, for greater security, some Grand Lodges and Grand Encampments have ordered them to be *countersigned* by their Grand Secretary or Grand Scribe.

Diplomas are of two kinds—1st, to members of any Lodge or Encampment, designed for general use, and sold at a moderate price; 2d, to members of the Grand Lodge of the United States, bestowed as a testimony of merit. Both are designed to be framed as an ornament. They may be obtained from the Grand Secretaries generally, or from D. D. G. Sires in each State or Territory.

Cards are of three kinds—1st, Travelling or Visiting, given to members who wish to retain their membership in their Lodge or Encampment, while travelling or residing abroad; 2d, Final or Withdrawal, given to brethren who wish to sever their membership in a Lodge or Encampment for the purpose of uniting with another; and, 3d, a Card granted by a vote of the Lodge to the wife or widow of a member, to secure to her the aid of the Order while travelling. This latter emanates from the Lodge only, and is generally written: the others are engraved, signed by the Secretary of the Grand Lodge of the United States, and bear the seal and signatures of the officers of the Subordinate. All must be signed on the margin by the bearer, if practicable, before it is delivered to him or her, as the case may be.

§ 2. *Pass Words.*

Besides the several Pass Words imparted with the Degrees, there are two other kinds, designed to preserve Lodges and Encampments from imposture—1st, a term word, which is given or sent by the G. Master or G. Patriarch, through the G. Secretary or G. Scribe, to the installing officers, and is imparted in each Lodge and Encampment, at the commencement of each term;

and, 2d, the annual or T. P. W., which is given or sent by the Grand Sire to the State Grand Bodies, and by them sent to the installing officers, to be imparted only to the two highest elective officers of each Lodge and Encampment, and by them to members who receive Cards, and design to travel beyond the State or Territory.

§ 3. *Examination of Visitors.*

When a brother holding a Visiting or Final Card desires to visit a Lodge or Encampment in another jurisdiction, he will send his Card to the N. G. or C. P. by the Guardian or Sentinel. The Presiding Officer will appoint a Committee to examine the applicant, one of which Committee must be in possession of the T. P. W. This Committee will then proceed to the anteroom with the Card, and there examine the applicant. First, they will obtain his signature, which they will compare with that on the margin of his Card. Second, they will examine him in the initiatory grade. If correct in these, *then* the Committee-man having the T. P. W. will examine him in that, according to the mode laid down, and, in a low tone of voice, so as not to be overheard by those not in possession of the word. All being satisfactory, they will then hand him *a white apron*, the regalia of the initiatory grade. If he asks to wear a regalia of a higher grade, they will proceed to examine him in the degrees whose regalia he claims a right to wear, up to the Fifth Degree, or that of a Past Grand.* Having found the applicant correct, the

* We cannot but consider the permission of the Grand Lodge of the United States to wear the Encampment colors and jewels in a

Chairman of the Committee will then announce themselves, and enter. The Committee and visitor will address the Chairs properly, when the Chairman will introduce in due form the visitor, who will be welcomed by the N. G. and conducted to a comfortable seat in an honorable position by the Committee: after which his Card will be returned to him.

But if he prove an impostor beyond doubt, not only should the Card be detained, but active measures taken to put neighboring Lodges on their guard, and to ascertain from the Lodge issuing the Card who is its lawful owner. The too common practice of not returning Visiting Cards after they have expired, should be broken up. They may fall into hands that would not hesitate to alter their dates, and attempt imposition on the Order. If the applicant is only doubted, strict watchfulness is necessary to resolve those doubts, lest great evil be done to the Order, or injury to the feelings of a worthy but inexperienced brother.

Subordinate Lodge, as inconsistent with the safety of our mysteries, and with the circumstances of our Lodges generally. If allowed to wear it unexamined, he may not be entitled to it, and by the confidence gained thereby, from some stranger Patriarch, improper revelations may ensue. If he may be examined in the Encampment degrees, then must a R. P. D. member be placed on the Committee ——— if the N. G. *knows* who is one, and he is present! But the above directions keep strictly within the limits of *knowledge* possessed by the Lodge, and within the limits of her *authority* also. For the Officers of the Lodge are to *admit no one who is not clothed in proper regalia;* and therefore if the visitor asks for regalia for the Fifth Degree, or of a P. G., he invites examination accordingly, and should either submit to it or forego his claim.

PART THIRD.

Public Ceremonies of the Order.

CHAPTER I.

PUBLIC PROCESSIONS.

1. No Lodge or Encampment can appear in public with its regalia and emblems, at any procession, ball, &c., without the consent of its Grand Lodge or Grand Encampment, previously obtained, (*Digest*, p. 31.) Generally, the G. M. and G. P. are invested with discretionary power to grant such permission, during the recess of the bodies over which they preside.

2. The Grand Marshal of the Grand Lodge has a supervisory power over all such processions within the limits of its jurisdiction. It is his duty to see that the brethren are properly clothed and marshalled in due order, and also that the banners and devices are appropriate and adapted to public exhibition. He is the special Marshal of the Grand Lodge, and his station is at its head, when in line; but the Chief Marshal of the procession is to look to him for counsel and direction.

3. In all processions, the post of honor is the rear. The Lodges therefore march in the inverse order of their seniority, the youngest first: the Encampments

follow in the same order: then the Grand Encampment: finally the Grand Lodge.

4. Each Lodge will be marshalled in the following order:—

O. G. with drawn sword.
S. Supporters, with white rods.
Members of the Initiatory Degree.
Members of the First, Second, Third, Fourth, and Fifth Degrees respectively, in the order of juniority.
Conductor and Wardens.
Treasurer and Secretaries.
V. G. and Supporters.
N. G. and Supporters.
Past Grands in the order of juniority.
I. G. with drawn sword.

5. Each Encampment will be marshalled in the following order:—

O. S. with drawn sword.
Members of Patriarchal, G. R. and R. P. Degrees respectively, in the order of juniority.
Treasurer and Scribe.
Junior and Senior Warden.
High Priest, supported by G. of T.
Chief Patriarch, supported by two P. C. Patriarchs.
Past Chief Patriarchs.
I. S. with drawn sword.

6. The members and officers of Grand Lodges and Encampments are arranged in procession on the same principles as the above.

7. On reaching its place of destination, the procession will halt and open to the right and left, so as to allow the Grand Officers and Grand Lodge, &c. to pass through, and thus enter in reversed order.

8. The order of funeral processions is the same,

except that the I. G. walks next before the Treasurer and Secretaries, "bearing the regalia and insignia indicative of the rank in the Order of the deceased brother;" and the wands and other insignia are bound with black crape, in token of mourning. If there be a Chaplain, he will take his place between the V. G. and N. G., supported by the Warden and Conductor.

CHAPTER II.

CEREMONY OF LAYING THE CORNER-STONE OF AN ODD-FELLOWS' HALL.

The Grand Lodge Officers and Brethren having assembled in the Lodge-room, or some appropriate place adjacent to the new building, will proceed in procession in due form to the place of the ceremony, passing three times around it, if the site is convenient. The G. M. and assistants will then take their place upon a raised platform. When no Grand Officer is present, the ceremony may be performed by the N. G., or a P. G. appointed by him for the purpose.

G. M. We have assembled to-day, my brethren, upon an interesting and important occasion. Another temple of our Order is to be raised, and we are here to lay its corner-stone, to proclaim before the world the object to which it is to be dedicated, and to invoke the Divine blessing upon the undertaking. Let us feel deeply the solemnity of the occasion. By this act we pledge ourselves, before God and man, not only to complete this edifice and keep it sacred to the purposes of the Order, but to practice truly and conscientiously within its walls the virtues which we, as Odd-Fellows,

profess to follow and illustrate. The work now commenced must be achieved by patient industry and perseverance, and also by pure and beautiful lives led by those who beneath this roof shall hear the lessons of wisdom and humanity. Labor earnestly, brethren, in the work of the Order: practice, both before the eyes of men and in secret, constantly, its beneficent principles; for if you do not, the memory of this day will rise in testimony against you, and this stone will ever rest beneath your feet, a silent but living witness of your dereliction. Let us now unite with our R. W. G. Chaplain in soliciting the Divine blessing on the work in which we are engaged.

G. C. We beseech thee, O Heavenly Father, to look down upon us in mercy and loving-kindness. Guide our steps, direct our hands, purify our hearts, and elevate our thoughts, so that our labor may be fit for thy pure eyes to look upon. And to thee shall be the glory and praise forever. Amen.

R. So may it be!

The G. S. will then read the record to be deposited in the stone, with a list of the documents, &c. accompanying it. The G. M. will descend to the stone, receive from the Architect the box, place it in the cavity of the stone, and adjust the lid. The stone will then be fitted accurately in its place at or near the N. E. angle of the building.

G. M. (*Pouring a libation of water on the stone.*) In Friendship I lay this stone, earnestly praying, that while it retains its place among its fellows in the firm wall, the brethren who assemble here may be as firmly bound together in the bonds of Friendship, cordial and sincere!

R. So may it be!

G. M. (*Strewing flowers.*) In Love I lay this stone,

earnestly praying that as it underlies and supports the edifice, so may Love lie at the bottom of our hearts, and support the whole superstructure of our lives.

R. So may it be!

G. M. (*Strewing wheat.*) In Truth I lay this stone, earnestly praying that unblemished Truth and Honor may ever reign here supreme, and govern all that is here said and done.

R. So may it be!

G. M. (*Giving three blows of the gavel upon the stone.*) In the name of Benevolence and Charity I lay this stone. And may God in his mercy grant that it may never be removed so long as Benevolence and Charity are dear to the hearts of men!

R. So may it be!

The Architect will then deliver a trowel with mortar to the G. M., who shall spread it upon the corner-stone, and fix thereon a corresponding stone.

G. M. As this cement binds together the stones of the wall, so may the cement of brotherly affection bind us together during all the days of our lives here below; and so may the cement of the Divine Love, in our Father's own good time, unite us as living stones in the Temple above, the "house not made with hands, eternal in the heavens!"

R. So may it be!

The G. M. will return to his place upon the platform, when proclamation will be made by the D. G. M.

D. G. M. By direction of the M. W. G. M., I declare this corner-stone duly laid according to regular and ancient form; and the building that is to rise upon it devoted to the principles and work of Odd-Fellowship.

G. C. Almighty and All-merciful Architect of Heaven and Earth, who spake, and it was done; who commanded, and it stood fast; speak, we pray Thee, the word of encouragement, by thy Spirit, to animate and strengthen those who shall build upon this corner-stone a Temple of Humanity, that they may trust in Thee. And command, we beseech Thee, the resources of Thy servants, that their strength and spirit fail not until they complete this building and dedicate it, with their lives, to the practice of Friendship, the works of Love, and the word of Truth. May it rise from its foundation wise in provisions, strong in adjustments, and beautiful in proportion, a Temple meet for an habitation of Thy Spirit, which is Love, and Thy word, which is Truth: a fit home for a brotherhood of Friends, whose works are works of Benevolence and Charity.

Bless, O God of Grace, the laborers hereon, with Thy protection, that they may work in safety and repose in peace; with thy Spirit, that they may labor together in harmony and love; with thy salvation, that, having wrought together on earth, they may hereafter rest together in the smiles of Thy favor forever.

And bless, O Heavenly Father, our wide-spread fraternity everywhere, with Thy wisdom to guide, Thy power to aid, and Thy love to bless their works to their own edification and the welfare of our race. Build up each member thereof on that great Foundation—that corner-stone elect and precious—which Thou hast laid in Zion, and make him a blessing and a praise in Thy sight for evermore. Graciously and tenderly be with the poor and needy, the stranger and him who has none to help; with the widow, whose God Thou art; and with the orphan, to whom Thou art especially a Father. Bless all classes and conditions of men, according to

their various wants and the abundance of Thy goodness and mercy.

Be pleased, O our Father, to remember us individually in much mercy. Forgive our sins; redeem us from iniquity; make us zealous and fruitful in good works; and finally save us and the world with an everlasting salvation, that we may ascribe unto Thee all praise and blessing, honor and glory, in a day without night, and world without end. Amen.

G. M. Brethren of the solemn ceremonies of the occasion are concluded, and we have done our work. The rest remains with you. To you we leave it, in the fullest confidence that it will be completed, and our hopes fulfilled. Work faithfully in accordance with the principles of our beloved Order, and your success is certain. When next the authorities of the Order visit you, may it be beneath the roof of a temple worthy of you, worthy of them, and worthy of the beneficent principles which it is our covenanted duty to promulgate and establish.

G. C. The Lord bless you and keep you; the Lord make his face to shine upon you, and be gracious unto you; the Lord lift up his fatherly countenance upon you, and give you peace. Amen.

CHAPTER III.

CEREMONY OF LAYING THE CORNER-STONE OF A CHURCH, ACADEMY, OR OTHER PUBLIC EDIFICE.

The following form is provided for occasions in which, as not unfrequently happens, the Order is invited to assist in laying the corner-stone of a public building. The procession, &c. are the same as in the previous Chapter, but the ceremonial must of necessity differ in some respects. As it will generally be per formed by individual Lodges, the Officers of such Lodges are designated. The uses of the building differing according to circumstances, some latitude must be allowed to the N. G. and Chaplain in varying the language of the ritual accordingly.

N. G. Brethren, we are here assembled to-day, in accordance with the invitation of a body of our fellow-citizens, to assist them in laying the corner-stone of this edifice with solemn ceremonies, and thereby impressively devoting it to the purposes to which it is to be kept sacred. And we are here cheerfully and readily, because in every good work our Order claims an interest and participation. Whatever tends to elevate the character of man, to render him wiser, better, or happier, we cannot regard with indifference. Our sole object being the improvement and elevation of humanity, we have a cordial sympathy with all movements tending toward the same blessed end. While holding firmly and faithfully to our beloved Order, as one of the means in the hand of Providence for the attainment of this great object, we are still happy to be enabled thus to encourage, by our presence and by the use of our ritual, all who are engaged in other enterprises conceived in

the same view. Thus it is, that wherever pious hearts seek to raise an altar of praise to the Father of spirits, be their denomination what it may; wherever the philanthropic seek to found an institution of Benevolence and Charity; wherever the public-spirited seek to elevate a temple to science and learning, there the true Odd-Fellow rejoices to be aiding and assisting with all the means in his power: for to all these enterprises he wishes a hearty God-speed.

Friends and fellow-citizens: The duty you have thus honored us by imposing upon us, is one that we perform most gladly, for the reasons just mentioned. Our charity is not, as has falsely been asserted, narrow and restricted. In the recesses of our mystic temple, we are taught the duty of universal philanthropy and of an all-embracing charity. Our hearts are therefore with you, because they are with the objects you have in view, and with the sentiments by which you are actuated. We desire to feel and to have you all feel that we are co-workers with you for the elevation and blessing of mankind, as brethren of the same great family. Our methods may be peculiar, and to some they may appear strange; but we ask to be judged with a righteous judgment, and not by outward appearance alone. To us these forms have a deep and beautiful significance, and they will present the same to you, if you contemplate them thoughtfully and without the spirit of prejudice. Give us, then, your friendly attention, while we proceed in our appointed labor.

C. Be with us, we pray thee, O God, in this our labor of love. Direct all our sayings and doings, animate us by thy Spirit, and guide us by thy most holy power. Correct all that is amiss in us, and lead us according to thy Divine will, so that all our works may

redound to thy praise and the good of our brethren of mankind. Amen.

The documents placed in the stone will then be read, after which the N. G. and C. will descend to the stone, and assist in depositing it in its place at the N. E. angle of the building. They will be attended by three brethren bearing the appropriate vessels.

N. G. (*Pouring water.*) In the name of Friendship I lay this stone, praying that true Friendship may be spread abroad among men, until all strife and contention shall be lost in a divine harmony and peace.

C. May God in his mercy so grant it. Amen.

N. G. (*Strewing flowers.*) In the name of Love I lay this stone, praying that the spirit of Love may be shed abroad in all hearts, until all men shall know each other as children of the one Father of the spirits of all flesh.

C. May God in his mercy so grant it. Amen.

N. G. (*Strewing wheat.*) In the name of Truth I lay this stone, praying that Truth and Right may be known and established everywhere, and that as they rest firmly upon the Rock of Ages, so the building here to be raised may rest firmly upon this stone, and the storms of time shall not prevail against it.

C. May God in his mercy so grant it. Amen.

N. G. (*Giving three blows with the gavel.*) In the name of Benevolence and Charity, as professed universally by the Order of Odd-Fellows, I lay this stone, and fix it in the solid wall, whence may it be no more removed forever.

C. Accept, O Almighty Father, the work of our hands and the offering of our hearts. Bless and consecrate this edifice to its noble and praiseworthy purposes. Prosper those who are engaged in this enterprise, and imbue them with the competency of thy grace. Protect, by thy Divine power, those who shall here

labor, that they suffer not in life or limb. Let all herein concerned feel that without thee, the builders build in vain; and teach them to look to thee, from whom alone must their help come. Bless, we entreat thee, our beloved Order, and overrule all its works to thy praise and glory. Be with the sick, the afflicted, the needy, the widow, and the fatherless, in the tenderness of thy mercy. Bless, we beseech thee, all kinds and conditions of men, and bring the ends of the earth to a knowledge of thee. Forgive our sins, blot out our transgressions, keep us from falling, and finally receive us into that great company that no tongue can number, to the end that to thee only we may ascribe honor and glory and power, now and forever. Amen.

The Officers will then return to the platform.

N. G. We have thus, my friends, completed our task, and return your building into your hands. So far as we could, we have solemnly initiated your good work. Carry it on in the spirit in which you have commenced it, and may the Father of mercies prosper you in it, and bless it with a speedy completion.

The Oration provided for the occasion will now be in place, after which the brethren will retire as they came.

CHAPTER IV.

FORM OF DEDICATION OF AN ODD-FELLOWS' HALL OR LODGE-ROOM.

This ceremony may be performed in presence of a general audience, or in a Lodge-room, with closed doors. If others than members are present, the honors will be omitted, and the Grand Officers will enter in due procession, and take their appropriate seats. If admission is restricted to members of the Order, a Lodge will first be opened in due form, and Guardians stationed at the doors. The Grand Lodge Officers, properly clothed, will form in another apartment, and approach the outer door, at which the G. Herald will give the usual alarm.

O. G. WHO comes there?

G. H. The M. W. G. M. and other Officers of the R. W. Grand Lodge of ———, who desire to be admitted, in the name of F., L., and T., for the purpose of dedicating this Hall to the uses of the I. O. of O. F., and the diffusion of the principles of Benevolence and Charity.

O. G. Enter, in the name of F., L., and T.

The same dialogue will occur at the inner door, with the I. G., after which the Grand Lodge Officers will enter the room, and take their respective seats, the three brethen appointed as Heralds having seats in front of the G. M., when the grand honors will be given. The building will then be delivered to the G. M. as follows, by the N. G., (or Chairman of the Building Committee,) who deposits the keys of the same upon the pedestal.

N. G. M. W. G. M., the work in which we have been engaged is now completed, and our temple is at last ready to shelter us within its walls. But we first desire that you should set it apart for its sacred uses, and dedicate it to the purposes of Benevolence and

Charity, according to the solemn rites of our Order; and we therefore deliver it into your hands.

G. M. Brethren, I congratulate you upon the completion of this beautiful edifice, which we are about to dedicate to those cardinal virtues which should adorn and elevate humanity, and whose names we have selected as the motto and watchword of our beloved Order. Beneath this roof, you are to encourage one another in the duties of benevolence and charity; before this altar the good works of F., L., and T. are ever to be presented as the only acceptable sacrifice. From hence, as from a perennial fountain, are to flow the gentle streams of true Friendship, to gladden and make green many waste places. In this quiet retreat are to be cultivated those flowers that Love unfeigned shall scatter, on the rugged pathway of life, under many bleeding feet. Here is to be sown the good seed of Truth in many hearts, to spring up and yield its hundredfold harvest. It is, therefore, not so much this temple made with hands that should occupy our attention at present, as the great principles that are here to be disseminated. I hope and trust, brethren, that our united efforts, with those of our brethren throughout the globe, may lead to the raising and adorning of a still nobler Temple, which shall be consecrated by the approval of the Supreme Grand Master of the Universe, without the invocation of whose blessing no work should be undertaken.

G. C. Almighty God, the Maker of all worlds! whom we are taught in the abounding mercy of the later dispensation to approach more nearly, and call by the tender name, Father! we would humbly draw near and beg thy blessing on the work in which we are engaged. Whatever is amiss in us, do thou make right by thy

Divine power, and in all things do thou overrule our thoughts and deeds to thy greater glory and the good of our fellowmen. Amen.

PSALM CXXII.

G. M. I was glad when they said unto me, Let us go into the house of the Lord!

R. Our feet shall stand within thy gates, O Jerusalem!

G. M. Jerusalem is built as a city that is at unity in itself.

R. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

G. M. For there are set thrones of judgment, the thrones of the house of David.

R. Pray for the peace of Jerusalem; they shall prosper that love thee.

G. M. Peace be within thy walls, and prosperity within thy palaces.

R. For my brethren and companions' sakes, I will now say, Peace be within thee!

G. M. Because of the house of the Lord our God, I will seek thy good.

R. So may it be.

The Lodge being called up, the brethren will unite in singing the Ode, "Brethren of our Friendly Order," &c. The Heralds will then present themselves before the G. M., and receive from him, the first, a goblet of pure water, the second, a vase of fresh flowers, and the third, a cup filled with wheat, after which they will take their stations around the altar in the centre of the Lodge-room, on which rest the Holy Bible and the Charter of the Lodge.

G. M. The brethren will be attentive while our Heralds dedicate this Hall, with solemn ceremonies, to the principles and uses of our honorable Order. Heralds, you will proceed in the performance of your duties.

First Herald. In the name of Friendship, as pure, refreshing, and life-giving as this water, (sprinkling it,) I dedicate this Hall to the practice of that ennobling virtue, which, uniting men as brethren, teaches them to

sustain that relation at all times, each in his turn helping and helped, blessing and blessed.

G. M. Remember ever, brethren, that sweet as the gushing fountain to the weary pilgrim on the parched and sandy desert, is the smile of a friend to the wanderer in life's thorny wilderness.

G. C. Grant, O Heavenly Father, that we may each so live that the spiritual temple in our hearts shall be also sprinkled with the pure water of the River of Life, the streams whereof make glad the City of our God. Amen.

Response by the Brethren. So may it be.

Second Herald. In the name of Love, which, like these flowers, (*strewing them,*) fills the common air with fragrance, and beautifies all on which it falls, I dedicate this Hall to the practice of that highest virtue, which is in itself the fulfilling of the law, teaching us to visit the widow and the fatherless in their affliction, to bind up the broken heart, and to let the oppressed go free.

G. M. Remember ever, brethren, that as the fragrance of the opening blossoms restores the vigor of the exhausted body, so do the gentle ministrations of love recall life and strength to the fainting spirit.

G. C. Grant, O Heavenly Father, that we may all so direct our walk and conversation as to hasten the coming of the happy day when the wilderness of man's nature shall blossom as the rose, so that on our dying beds, angel hands may scatter blossoms from the Tree of Life. Amen.

R. So may it be.

Third Herald. (*Scattering wheat.*) In the name of Truth, which, like the grain sown broadcast on the earth, springs up again an hundredfold, for future use

and blessing, I dedicate this Hall to the practice of that most ennobling virtue which lies at the foundation of all other virtues, and which, devoid of guile and hypocrisy, teaches us sincerity and plain-dealing in all our communications, and earnestness in the inculcation of whatever is good and true.

G. M. Remember ever, brethren, that as this grain furnishes the staff of the bodily life, so does Truth the staff of the Spiritual life, without which the inward man pines and perishes.

G. C. Grant, O Heavenly Father, that the seeds of Truth that are here sown may fall only upon good ground, springing up and bearing fruit unto life eternal. Amen.

R. So may it be.

First Herald. May we be enabled to practice these most noble virtues, bound in the threefold links of the golden chain of brotherly affection, and may we be always actuated by the blessed spirit of that FRIENDSHIP that speaks the TRUTH in LOVE.

G. M. "Let brotherly love continue!" As brothers, may we together cultivate all those virtues that adorn humanity: as brothers, may we pass through the journey of life; and as brothers enter, in fraternal embrace, the dark valley of the shadow of death.

G. C. And may brotherly love continue beyond the tomb! When He who sent us shall have called us home to render our final account, may we all meet as brothers in that house not made with hands, in that celestial Lodge, whose members no tongue can number, and the Master of which is the Father of the spirits of all flesh.

First Herald. In the name of the Great Creator of the Universe, unto whom all hearts belong, and whose All-seeing Eye watches over every action, we dedicate

this Hall to the purposes of BENEVOLENCE and CHARITY.

Second Herald. In the name of the Giver of every good gift, to whom we are day by day indebted for all that crowns our life with blessing, and who has given us for our guide the Golden Rule, we dedicate this Hall to the visitation of the sick and the relief of the distressed.

Third Herald. In the name of the Heavenly Father, without whom not a sparrow falls to the ground, and who has promised us that in the day of sore trial He will be the Father of the fatherless, and the widow's God, we dedicate this Hall to the burial of the dead, the relief of the widow, and the education of the orphan.

G. C. We humbly beseech thee, O God, to bless the work in which we have now been engaged. Let the lessons we have received sink deep into our hearts, so that this shall have been to us no idle ceremony, but a means of edification in righteousness, and truth, and humanity. May we all leave this place with our good resolutions strengthened, our charities enlarged, and our hearts expanded in all-embracing love toward our brethren of every tongue and clime. Bless, O Heavenly Father, the Order of which we are members. Aid us in the good work of Benevolence and Charity, to which we are pledged, and give direction and success to our efforts. Bless this edifice in the promotion of the good objects to which it has this day been set apart. Let thy protecting care be over the brethren who here shall meet together. Keep their feet upon the right path, and guide them by thy power in the way everlasting. Make them faithful to their duties, and zealous in every good word and work, so that when the solemn close of life comes, the soul of each may be stayed upon thee,

in the hope of the gospel of redeeming love. And unto thee, our God and Father, be ascribed glory and dominion and power, world without end. Amen.

R. So may it be.

The brethren will then unite in singing the Dedication Ode No. 1, *after which the Heralds will advance to the pedestal, and deposit their vases.*

First Herald. M. W. G. M., in obedience to your instructions, we have duly dedicated this Hall to the principles and work of Odd-Fellowship.

G. M. This Hall being duly dedicated, according to the solemn rites of our Order, the brethren will be attentive while our R. W. D. G. M. and G. W. make proclamation of the same.

D. G. M. In the name of the R. W. Grand Lodge of the State of, and by direction of the M. W. G. M. of the same, I declare this Hall dedicated and set apart to the good purposes of Odd-Fellowship: to the dissemination of Friendship, Love, and Truth: to the cultivation of the principles of Benevolence and Charity: to the protection of the widow and the fatherless, and the relief of all worthy and distressed brethren!

R. So may it be.

The G. W. will repeat the same from his station, after which the brethren will sing Ode No. 2.

G. M. (*First calling down the L.*) My brethren, I trust that the solemn ceremonies of this occasion may not be lost upon our hearts. In setting apart this Hall for its noble purposes, we have renewed our vows to practice conscientiously the lessons of our beloved Order. Let us never forget the imperative command of our

laws, "to visit the sick, to relieve the distressed, to bury the dead, and to educate the orphan." Let us not forget, moreover, that beside these good works of charity, Odd-Fellowship has high and important lessons to inculcate: lessons that, if attentively listened to and practiced by all, would elevate the character of man, and hasten the coming of the promised day of universal peace and love. Brethren of, we now again deliver into your hands this beautiful temple you have elevated to our Order. Joy be within its walls, and Peace a constant guest! May these walls never echo with the sound of an angry or unkind word! May all the influences that flow hence be good and for good, now and forever! Amen.

R. So may it be.

G. C. Now unto Him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, I commend you and the whole family of man. And to Him, the only wise God, our Saviour, be glory and majesty, dominion and power, now and forever. Amen.

The L. will then be raised, and the Grand Lodge Officers will retire in due form, after which the L. will close.

CHAPTER V.

FORM OF DEDICATION OF AN ODD-FELLOWS' CEMETERY OR BURIAL-LOT.*

The brethren having assembled in some appropriate place in the vicinity of the Cemetery, a procession will be formed in due order, and proceed to the place selected for the ceremony, passing around the ground three times, if the situation permits. The Officers will take their station upon a raised platform.

G. M. It is not necessary that I should remind any good and faithful Odd-Fellow that the great primal command of our Order is fourfold, and includes four principal heads of duty. Equal in prominence and binding force to any of the others, is the solemn injunction to "bury the dead." In order to understand why the founders of our Brotherhood insisted so strongly upon this important duty, we must recur to the fact that it had its origin among a poor and oppressed population, where the hard struggle of a brave and virtuous life too often ended in an unpitied death and a pauper's grave. Therefore it was that when men first bound themselves together in mutual helpfulness, under the then singular name of Odd-Fellows, they entered into a solemn covenant to provide each member and his wife, at their death, with the means of decent Christian sepulture. To the praise of our Order, this duty has never been

* This form is framed for the use of a Grand Lodge or its Officers. It may be used, however, by a D. D. G. M., or by the N. G. of a Lodge, when circumstances prevent the attendance of the Grand Officers.

neglected. Large sums are annually expended in its due performance. Not only has want been relieved, sickness alleviated, and the eyes of the dying closed in peace by friendly hands, but the care of the brethren has followed him to his place of sepulture, and a crowd of sympathizing friends has stood around the poor man's open grave. Not only has the sufferer, fallen faint by the wayside, been lifted up and ministered unto with kindliest offices, but men have often been made to wonder on seeing a band of mourning brethren follow to the tomb a stranger, unknown to any in their neighborhood except in the bonds of our mystic tie. This is as it should be, and as I trust it ever will be. The comparative easiness of condition of the brethren in our more favored land, does not lighten one jot the obligation of this duty. In the great and just equality of our Order, the same provision is made for all, and to all must it be promptly and without stint extended.

But the closeness with which we are drawn together in life in the bonds of our brotherhood, has created also a desire that there should be provided for our mortal remains a common resting-place, where we may lie down together to await the solemn summons of the Great Day, and where the poor and needy as well as the stranger may repose among brethren, and no longer be thrust out as unclean things. Apart from the consideration of economy in obtaining a cheap and beautiful place of burial, (while the great cost of interment, especially in cities and large towns, renders it otherwise an onerous tax upon the survivors,) there is a justness and propriety in this arrangement, which commends it to the heart of every sincere brother. Already, in contemplating our fraternity, men have been made to say, as they did of the early Christians, "Behold how

these love one another!" Let them also be made to say as David did of Saul and Jonathan, "In life they were joined together, in death they are not divided!"

And now, brethren, we are met to dedicate to its sacred uses this city of the dead, this "God's-acre," as our thoughtful ancestors fitly named it. Remember that this dedication is no unmeaning rite. It means that this ground is solemnly set apart, in covenant with God and man, to its holy purposes, never to be diverted to any other until the last trumpet shall sound and the dead shall arise incorruptible. To the attainment of which end let us now unite in supplicating the Divine blessing.

G. C. Be with us, O God, in the solemn services of this day. Compose our thoughts into the solemn soberness that befits the occasion. Purify our hearts, elevate our desires, and make us fit for thy service. Bless, we beseech thee, the work in which we are engaged, and give us strength to keep in faithfulness forever the obligations we now assume. Amen.

G. M. The brethren will be attentive while our R. W. D. G. M. dedicates this ground, with solemn ceremonies, to the uses of our beloved Order.

D. G. M. (*Before whom there is placed a shovel or other implement, filled with fresh earth.*) In the name of the R. W. Grand Lodge of the I. O. of O. F. of, and by authority of the M. W. G. M. of the same, I hereby solemnly dedicate and set apart this ground to the burial of all good Odd-Fellows, their families and friends, and to no other purpose whatever, while the world stands; so that here their remains may rest in undisturbed security until the last great day, and that here we may come, amid the gentle stillness of nature, to mourn over the loved and lost whom we have

deposited in the silent tomb, (*strewing the earth,*) "earth to earth, ashes to ashes, dust to dust!"

G. M. Yet not to sorrow as those that are without hope! For we know that our Redeemer liveth, and that though worms destroy this body, yet in our flesh shall we see God. Let us feel, my brethren, that death is but the gate to a better life, and that over the resting-place of the departed dwells ever the bright halo of the hope of a glorious resurrection. Hence it is that we thus strew above the place of tombs and in the graves of our loved ones, these emblems of undying life, (*strewing evergreens;*) for we know that they are but sleeping here until the voice of the Maker and Master of all shall call them to himself in the day that he makes up his jewels, and proclaims that time and its griefs shall be no more.

The brethren will unite in singing Ode No. 4.

G. C. Be with us, we beseech Thee, O God, our Heavenly Father, in the exercises of this solemn occasion. Fill our hearts with that deep faith in thy holy Word, which shall enable us to see, beyond the night of the grave, the portals of a diviner day. Strengthen the hands of those who have prepared this place of rest for the dead, and enable them to keep it sacred to that purpose and to thee. Let thy Spirit descend like dews of consolation upon the hearts of all who shall here resort as mourners, and make them to feel that this is indeed holy ground. Comfort the afflicted, bind up the broken hearts, lift up the bowed down, and give to the bruised souls the oil of joy for mourning, and the garment of praise for the spirit of heaviness. From this place let the glad testimony rise, from many a bleeding heart, that thou art truly the widow's God, and the

Father of the fatherless. Help us, we beseech thee, to labor faithfully in the great work of Benevolence and Charity. Bless our beloved Order with an everlasting benediction, and make all its works to praise thee. And finally receive us to thyself in glory, so that unto thee we may ascribe glory and dominion, world without end. Amen.

G. M. The natural man instinctively shrinks from the contemplation of the silent tomb. It is to him a sight of fear and a source of terror. The warm life-blood at his heart is chilled by the very thought of its gloom. To such the habitation of the dead must be a repulsive place, fit only for sounds of wo. But to him to whom death has no longer a sting, and over whom the grave can have no victory; to him whose fears are swallowed up and lost in the glorious assurance of a blessed resurrection and happy immortality, it presents a different aspect. No longer must its precincts be doleful with the wailings of sorrow, or its soil be abandoned to the thistle and thorn. We plant flowers upon the graves of our loved ones; we cast over them the cool shadow of pleasant trees; we place them amid the gentle scenes of bounteous nature, and from them rise ever the voice of prayer and the song of grateful praise. We have learned to look upon the solemn end of all without terror, as we see one after another entering the dark valley, leaning, in unbroken confidence, on the precious promises of Him who cannot lie. Therefore it is that we rightly make our burial-place a beautiful and attractive spot. This you have already done, my brethren, and I commend you for it. Continue in the good work, maintain in ever-increasing beauty this consecrated place, and the hearts of generations yet unborn will bless you for the kindly labor.

The audience will be dismissed with benediction by G. C.

CHAPTER VI.

FUNERAL CEREMONY.

1. The regalia directed to be worn at funerals consists of "a black crape rosette, having a centre of the color of the highest degree to which the wearer may have attained, to be worn on the left breast; above it a sprig of evergreen, and below it (if the wearer be an elective or past officer) the jewel or jewels which as such he may be entitled to wear."

2. The ordinary mourning-badge to be worn by brothers in memory of a deceased brother, is "a strip of black crape passed through one button-hole only of the left lapel of the coat, and tied with a narrow ribbon of the color of the highest degree to which the wearer may have attained."

3. "On arriving at the place of interment, the brothers shall open to the right and left, and allow the corpse, mourners, &c. to pass through, the brothers on either side standing uncovered, the hat held in the left hand of each, and joining hands with each other. And after the passing of the corpse, mourners, &c. between the two lines, the brothers shall re-form in procession after them in reversed order, and close the procession into and within the place of interment."

4. "After the performance of such religious service as the friends of the deceased may cause to be there performed, and before the final closing of the grave, the brothers shall form silently, and as nearly as may be

according to the order above set forth, uncovered, the hat in the left hand of each, and joining hands with each other, in one or more circles, as regular as the nature of the ground may admit, around the grave; when the Chaplain, or in default of a Chaplain, the N. G. may address the brothers, and offer up a prayer, or may address the brothers without the offering of a prayer; and after such address or prayer, or both, or if there be no address or prayer, then after a pause suited to the solemnity of the occasion, the N. G. shall advance singly to the head of the grave, and cast into it with the right hand the sprig of evergreen from his regalia, and shall return to his place; whereupon the brothers from left to right in regular succession, and in such numbers at a time as not to cause confusion, shall advance to the grave, shall cast into it (each with the right hand) the sprig of evergreen from their regalia, and shall return to their places. And after all have done this, and the grave shall have been filled up or closed, the brothers shall silently re-form into procession according to the order observed in coming to the place of interment, and shall return in such order to the Lodge-room, where the N. G. shall declare the funeral ceremonies to be closed."

5. The following Address and Prayer are to be used, *if any*. It is optional with the Lodge whether to use them or not, but no others can lawfully be substituted.

ADDRESS.

We are assembled, my brethren, to render the last office which the living may minister to the dead.

Man is born to die. The coffin, the grave, the sepulchre, speak to us in language that cannot be misunderstood, however unheeded it may be, of "man's latter

end." Youth in its harmlessness and comparative innocency, and manhood with its wonted vigor and pride of strength are not more exempt than decrepit and tottering age from the fixed law of being, which dedicates all that is mortal to decay and death.

This truth is inscribed in the great volume of nature upon its every page. The beautiful and the sublime which the handiwork of the Creator displays on our every side, fearfully associate the unerring certainty of the end of all things with the vividness of the moral which they are ever suggesting to the contemplative mind.

Day after day, we are called upon to follow our fellow-creatures to that bourne whence no traveller returns; but from the house of mourning we go forth again to mingle in the crowded world, heedless perhaps of the precarious tenure of life and the certainty of that end to which all flesh is rapidly tending. He who gives the vigor of body, without warning paralyzes the stout heart, and strikes down the athletic frame: the living of to-day become the dead of the morrow.

Men appear upon and disappear from the stage of life, as wave meets wave and parts upon the troubled waters. "In the midst of life we are in death." He whose lips now echo these tones of solemn warning, in turn will be stilled in the cold and cheerless house of the dead, and in the Providence of God none may escape.

Let us then so far improve the lesson as to be prepared for that change which leads to life eternal.

PRAYER.

Our Father and our God, who art the Resurrection and the Life; in whom whosoever believeth shall live though he die; and whosoever liveth and believeth in

thee shall not die—hear, we beseech thee, the voice of thy creatures here assembled, and turn not away from our supplications.

We humbly beseech thee, so to imbue us with a conviction of our entire helplessness and dependence upon thee, that we may be brought to meditate upon the uncertainty of life and the certainty of death. In the dispensation of thy Providence, thou hast summoned from among us our brother, and we, the surviving monuments of thy mercy, are gathered together to commit his remains to the earth. Give, O God, we beseech thee, thy Holy Spirit to us, whom thou hast spared; increase our knowledge, and confirm our faith in thee, forever.

[Bless and comfort, we pray thee, those whom it has pleased thee to add to the number of the disconsolate; buoy them up under this heavy stroke, sustain them against despondency. Oh! wilt thou be their Father and their God, and pour down from on high thy blessings upon their heads.] Bless, O Heavenly Father, the brethren here assembled; imbue them with the wisdom of thy laws, and draw them unto thee by the cords of thy inestimable love; impress them with their duty to each other as brethren, and their obligations in the various relations of human life; and finally, bless our beloved Order throughout the globe. Preserve its principles and its purposes from innovation; sustain it from the shafts of enmity, protect it from self-immolation, and shield it from all evil, and unto thee we shall render the praise, forever. Amen.

After the Address and Prayer, the Choir will sing Ode No. 3, (*Air "Pleyel's Hymn,"*) *after which* the Sprig *will be deposited.*
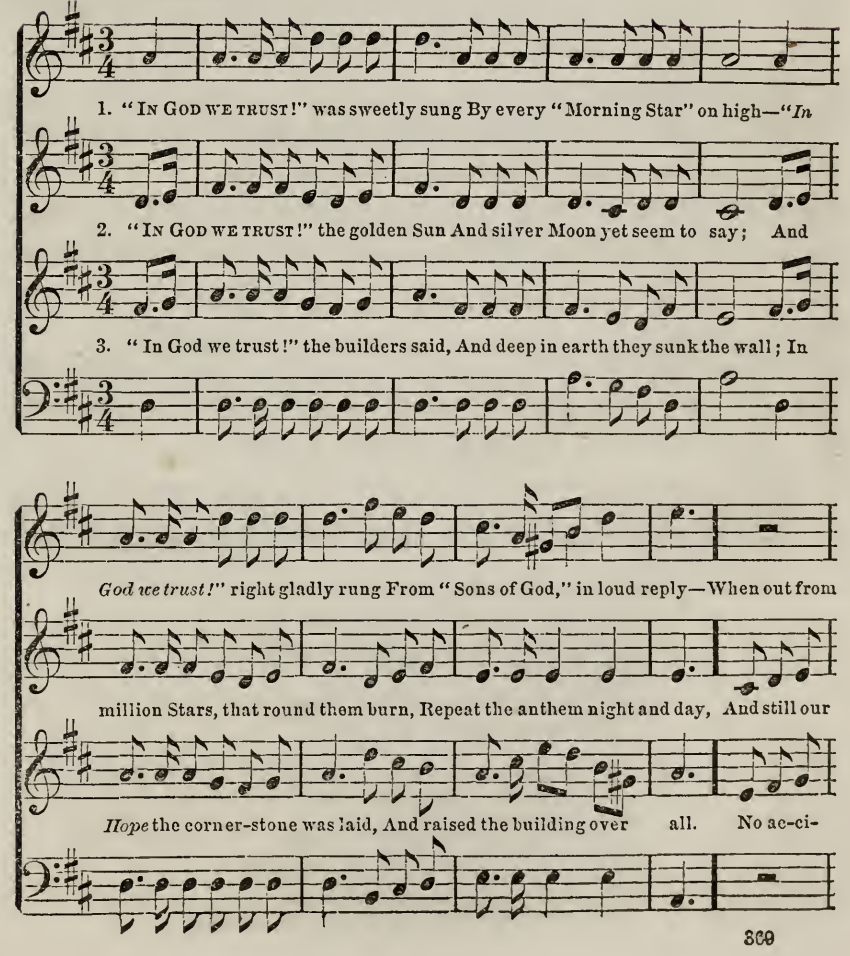
APPENDIX A.

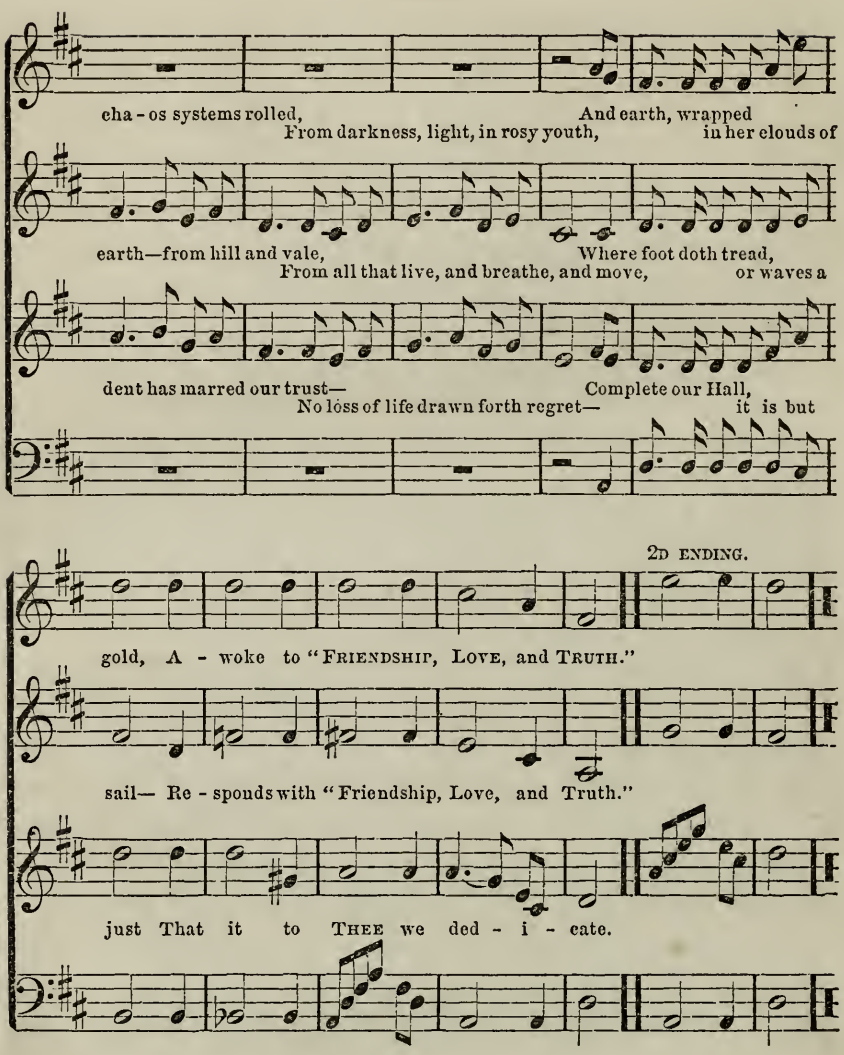
Songs and Odes.

No. I.—DEDICATION ODE.

BY A. B. GROSH.

CEPHAS.
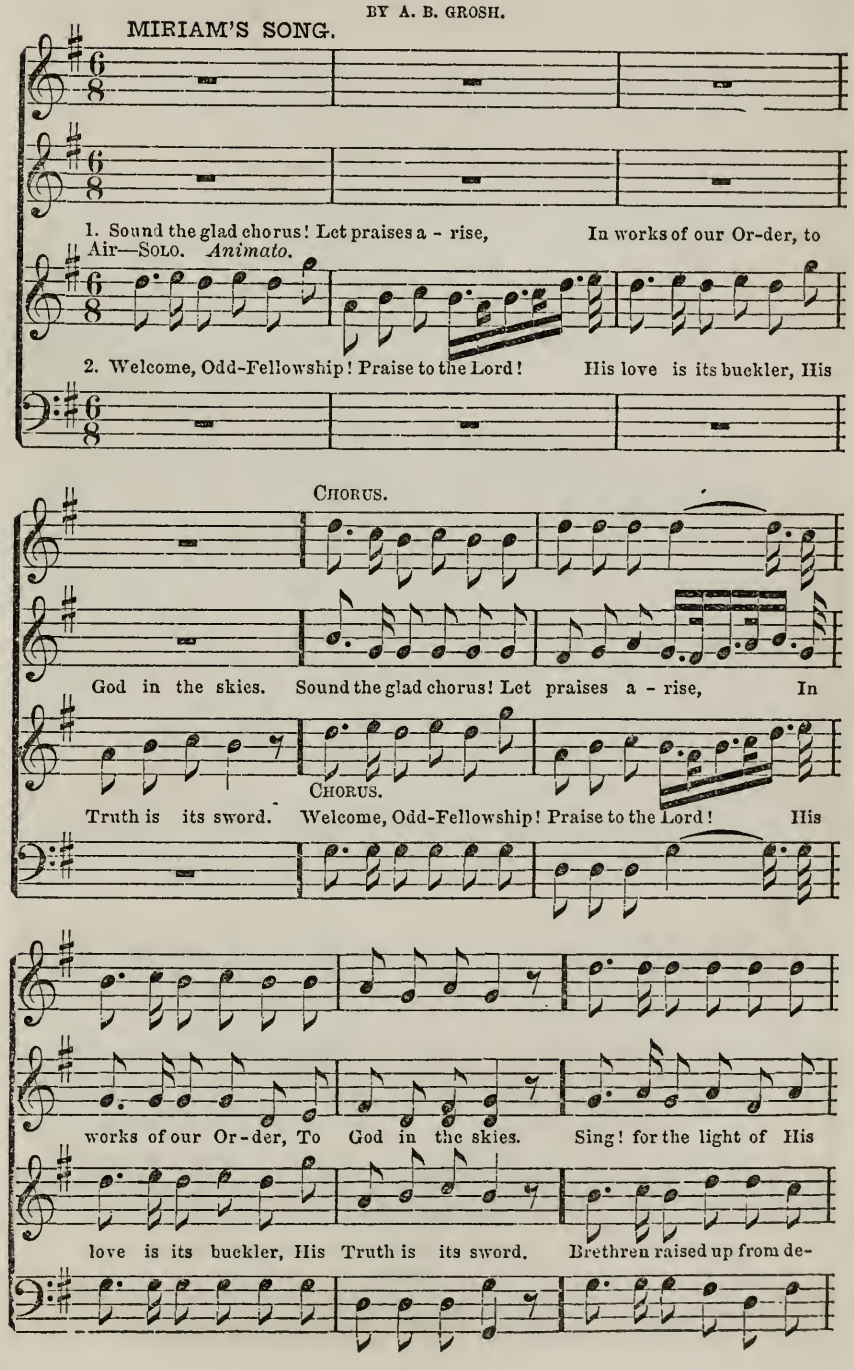




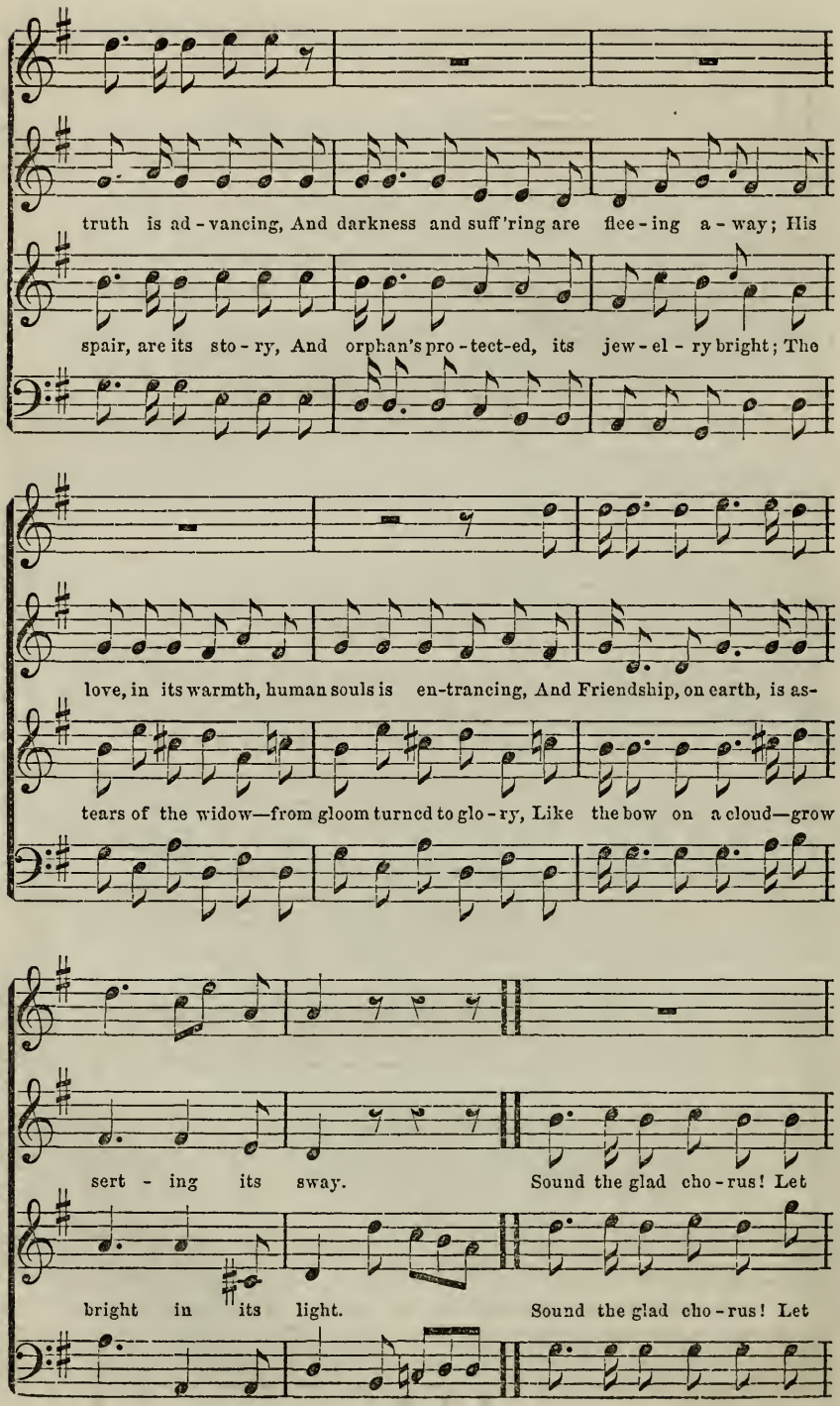
4. Here may we with FIDELITY
In COVENANTED LOVE relieve,
And FRIENDSHIP with REMEMBRANCE be,
Till TRUTH her sovereign power give.
May HOSPITALITY here reign
With TOLERATION'S kindly love,
And FAITH each pilgrim soul sustain,
Until we reach Thy TENT, above.
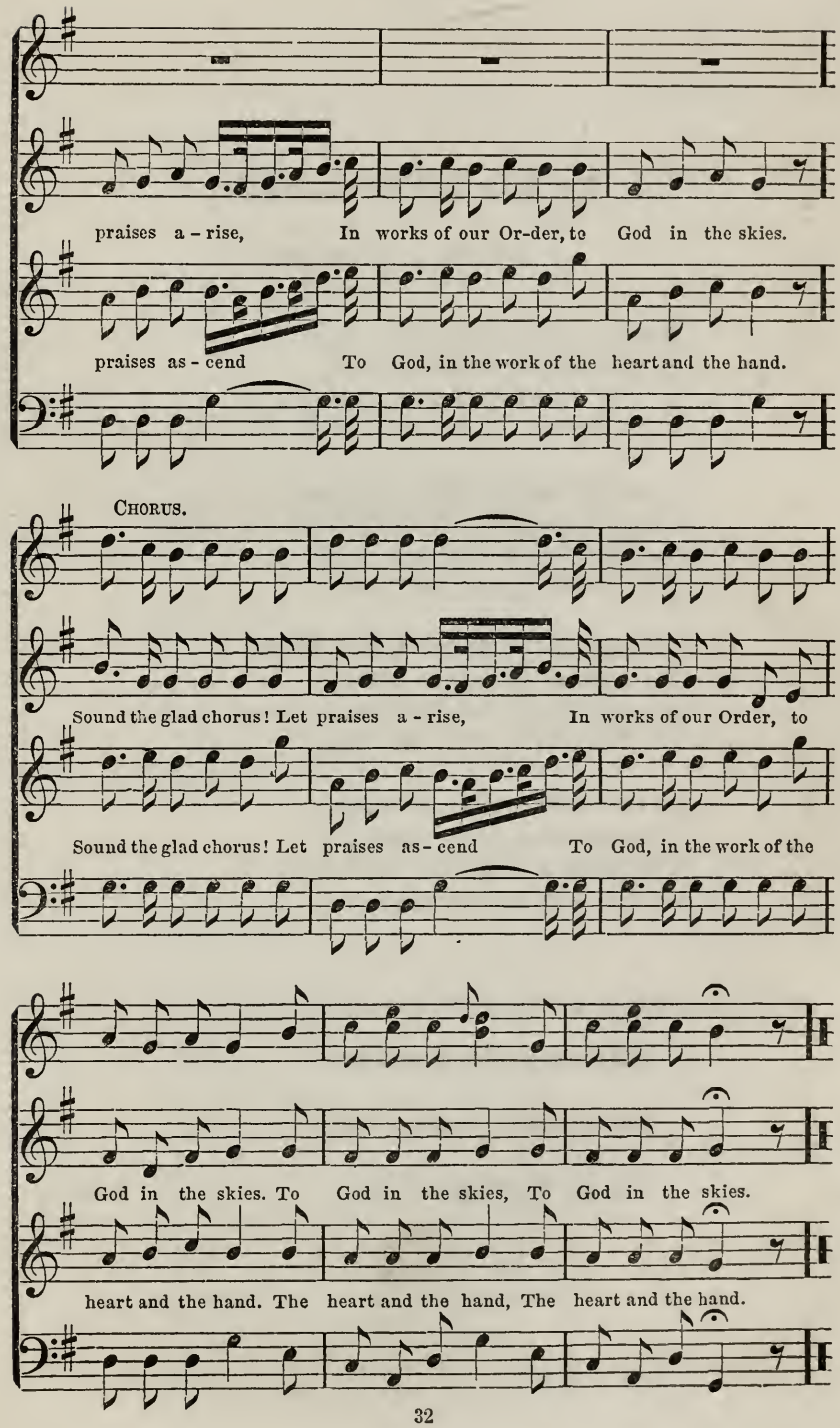
5. "In Thee we trust!" and thus to THEE
We offer all—*for all is thine!*—
That Thy co-workers we may be
On earth, in word and work divine.
When brethren want, or death lays low—
When orphans cry in helpless youth—
When widows weep in cheerless wo—
Oh, grant us "FRIENDSHIP, LOVE, and TRUTH!"

No. II.—CLOSING ODE AT DEDICATION.

BY A. B. GROSH.




truth is ad - vancing, And darkness and suff'ring are flee - ing a - way; His
spair, are its sto - ry, And orphan's pro - tect-ed, its jew - el - ry bright; The
love, in its warmth, human souls is en-trancing, And Friendship, on earth, is as-
tears of the widow—from gloom turned to glo - ry, Like the bow on a cloud—grow
sert - ing its sway. Sound the glad cho - rus! Let
bright in its light. Sound the glad cho - rus! Let


praises a - rise, In works of our Or-der, to God in the skies.
praises as - cend To God, in the work of the heart and the hand.
Chorus.
Sound the glad chorus! Let praises a - rise, In works of our Order, to
Sound the glad chorus! Let praises as - cend To God, in the work of the
God in the skies. To God in the skies, To God in the skies.
heart and the hand. The heart and the hand, The heart and the hand.

No. III.—FUNERAL ODE.

BY REV. BR. J. G. FORMAN.

Brother, to thy grave we come
At the beat of muffled drum;
Hearts with silent grief opprest,
Bear thee to thy home of rest.

Voices from the sighing breeze,
From the woods and leafy [leafless] trees,
And the faded Autumn leaf,*
Will remind us of our grief.

Though in the Grand Lodge above,
We remember thee in love;
Yet our Lodge has lost thee here—
'Tis for this we shed the tear.

In the earth we lay thee low,
Yet upon thy grave shall grow
Evergreens, like these we bring,
As our last, sad offering.

* This line may be altered to suit the season, thus:—

And the springing Vernal leaf;

Or,

And the fading Summer leaf;

Or,

And the Winter-searéd leaf. A. B. G.

No. IV.—ODE—DEDICATION OF A CEMETERY.

Field of repose! 'tis hallow'd ground,
Where friends and brothers peaceful sleep;
For here shall Friendship, Love, and Truth
Their never-ceasing vigil keep.

Oh! lost companions, on your urn
Sad wreaths we bind, sacred to you:
And while your hov'ring spirits bend,
Our high resolves we here renew.

What, though in grim array ye came,
Nerveless and voiceless to our "Rest,"
Yet your freed spirits spurn the clod,
Recall'd to regions of the blest.

There in unbroken numbers met,
We'll emulate celestial powers.
Glad songs efface sad requiems
When their rapt spirits shall be ours.

They are not here—the rescued dead—
Verdure and bloom spring from their dust:
Then to thy wave, on life's broad sea,
Return, my soul, with constant trust.

No. V.—ODE AT LAYING A CORNER-STONE.

Deep in the quarries of the stone,
Amid vast heaps of other rock;
In darkness hid, to art unknown,
We found this rude and shapeless block.
Now shaped by art, its roughness gone,
And fit this noble work to grace,
We lay it here, a corner-stone,
Chosen and sure, in proper place.

Within this stone there lies conceal'd
What future ages may disclose,
The sacred truths, to us reveal'd
By Him who fell by ruthless foes.
On Him, this corner-stone we build,
To Him, this edifice erect;
And still, until this work's fulfilled,
May Heaven the workman's ways direct.

No. VI.—SONG—THE RAINBOW.

BY MRS. S. J. HALE.

O beautiful Rainbow, all woven with light,
There's not in thy tissue one shadow of night!
It seems as heaven open'd when thou dost appear,
As if a light vision of angels drew near,
And sung—"The Rainbow! The Rainbow!
God's smile is here!"

I think, as I'm gazing thy colors to mark,
How, over the mountain, where rested the Ark,
Those saved from the deluge, with wond'ring eye,
Beheld the first Rainbow burst over the sky—
And sung—"The Rainbow," &c.

And thousands of ages have flourish'd and fled,
Since on the first Rainbow God's promise was read;
Man dies, and earth changes; but still doth endure
That signet of mercy, fresh, lovely, and pure.
Then sing—"The Rainbow," &c.

No. VII.—DISMISSION.

[For the close of Social or Public Occasions.]

BY A. B. GROSH.

"Depart in peace!" ye favor'd few,
For night now calls us to repose:
In pleasant dreams may you renew
The joys that have our evening closed.
May *Friendship's* visions round you press,
And *Love's*, more tender, warm each heart,
To make refreshing, sweet, your rest—
"Depart in peace!" dear friends, depart!

"Depart in peace!" for knowledge here
Has shed abroad her radiant light,
The heart to warm—the mind to cheer,
Through slumbers of the peaceful night.
And when to-morrow's sun shall rise,
Oh, be that *Truth* to practice given,
Till life shall end—then hear the voice,
"*Depart in peace, from earth to heaven!*"

No. VIII.—FRIENDSHIP, LOVE, AND TRUTH.

BY JAMES MONTGOMERY.

[N. B.—This is the earliest Odd-Fellow's Song known as such.]

When Friendship, Love, and Truth abound,
 Among a band of brothers,
The cup of joy goes gaily round,
 Each shares the bliss of others:
Sweet roses grace the thorny way,
 Along this vale of sorrow;
The flowers that shed their leaves to-day
 Shall bloom again to-morrow.
 How grand in age, how fair in youth,
 Are holy Friendship, Love, and Truth!

On halcyon wings our moments pass,
 Life's cruel cares beguiling;
Old Time lays down his scythe and glass,
 In gay good-humor smiling;
With ermine beard and forelock gray,
 His reverend front adorning,
He looks like Winter turned to May,
 Night softened into Morning.
 How grand in age, &c.

From these delightful fountains flow
 Ambrosial rills of pleasure;
Can man desire, can Heaven bestow
 A more resplendent treasure?
Adorn'd with gems so richly bright,
 We'll form a Constellation,
Where every Star with modest light
 Shall gild his proper station.
 How grand in age, &c.

[N. B.—The above is arranged to music for voice and piano, and sold by J. C. Beckel, of 26 South Sixth street, Philadelphia.]

APPENDIX B.

BUSINESS FORMS.

No. 1.—*Application for Initiation and Membership in a Subordinate Lodge.*

[Reading, May 1st, 1849.]

To the Officers and Members of [Salome] Lodge, No. [105] I. O. O. F. of [Pa.]

Gentlemen:—Having conceived a favorable opinion of Odd-Fellowship, and read a copy of your Constitution and By-Laws, I ask to be initiated into the Order, and become a member of your Lodge.

My residence is in [South Fifth street,] my age is [thirty-one] years, and my occupation that of a [Carpenter.] If admitted, I promise obedience to the usages and laws of the Order and of the Lodge.

The Proposition Fee accompanies this.

Very respectfully yours, [Adam Smith.]

Proposed and recommended by [Thomas Jones.]

The Proposition Fee [$3.00] received, and the Proposition referred to

Brs. [John Jacobs,]
[Wm. Dare,] and
[Saml. Johnson.]

Attest: [Samuel Wake,] Secretary.

No. 2.—*Report on Application.*

To the N. G., V. G., Officers, and Members of [Salome] Lodge, No. [105,] I. O. O. F. of [Pa.]

Your Committee to whom was referred the application of [Adam Smith] for [*state whether membership by card or initiation*] respectfully report, that we have performed the duty assigned us,

and find the candidate [*worthy or unworthy*] and recommend that he be [*elected or rejected*] accordingly.

[*If an applicant on Card, state the terms on which he is to be received, if worthy.*]

Respectfully yours, in F., L., and T.,

[*Signed by Committee.*]

[*Date.*]

No. 3.—*Certificate for Degrees.*

To [Berks County Degree Lodge, No. 8, I. O. O. F. of Pa., at [Reading.]

This certifies that [Adam Smith] a member in good standing in [Salome] Lodge, No. [105,] and properly qualified, having been duly balloted for, was, this evening, elected to receive the First and Second Degrees of the Order. You are therefore hereby requested and authorized to confer the same on him, he paying you the fees for so doing.

Witness the seal of the Lodge this [7th] day of August, 1849.

[Salome Lodge Seal.] [Samuel Wake,] Secretary.

Fees received [50 cents,] and Certificate approved by [Degree Lodge, No. 8,] August 10th, 1849. [James Long,] Scribe.

No. 4.—*Certificate of Standing and Grade in a Subordinate Lodge.**

To all whom it may concern, this certifies that [Adam Smith] is a member of the Fifth Degree, in good standing in [Salome] Lodge, No. [105,] I. O. O. F. of [Pa.]

Witness the seal of our Lodge this [13th] day of [November, 1849.] [John Brown,] N. G.

[Seal of Salome Lodge.]

Attest: [William Wake,] Secretary.

No. 5.—*Application to be admitted into an Encampment.*

[Reading, Nov. 14th, 1849.]

To the C. P., H. P., Officers and Members of [Hebron] Encampment, No. [8,] I. O. O. F. of [Pa.]

Brethren:—Having read a copy of your Constitution and By-Laws, I now solicit initiation into the Patriarchal Order, and membership in your Encampment. The accompanying Certificate will show my grade and standing in [Salome] Lodge. My residence is in [South Fifth street,] my age is [thirty-one] years, and my occupation is that of a [Carpenter.] If admitted, I promise

* To accompany No. 5, or for other purposes that are lawful and proper.

to obey the laws of the Order and of the Encampment. Enclosed I send the Proposition Fee.

Very respectfully, your Bro. in F., L., and T.,

[Adam Smith.]

Proposed and recommended by [John Franks.]

Proposition Fee [$4.00] received, and the Proposition referred to Patriarchs [James Richards,] [James Wilson,] and [Levi Wood.]

[Nov. 16th, 1849.] [John James,] Scribe.

No. 6.—*Application for Benefits in Sickness.*

[Lancaster, June 5th, 1850.]

To the N. G., V. G., Officers and Brethren of [Salome] Lodge, No. [105,] I. O. O. F. of [Pa.]

Brethren:—On the [10th] day of [May last,] (as formerly reported to you,) I was prostrated by a severe illness, and disabled from following my occupation until [Monday] last. I send the certificate of my physician, and the statement of the N. G. of Monterey Lodge of this city. I therefore claim benefits for three weeks. If granted, please pay to my wife, whose receipt will be as my own.

Fraternally yours, in F., L., and T., [Adam Smith.]

Physician's Certificate.

[Lancaster, June 4th, 1852.]

(Addressed as above.)

This certifies that I was called to visit Mr. [Adam Smith] professionally, on the [10th] day of [May last,] and found him prostrated by a [severe] attack of [bilious diarrhœa.] I have attended him from that to the present time, and know that he was unable to attend to his usual occupation before [yesterday.]

[John Fitch,] M. D.

N. Grand's Statement.

(Dated and addressed as above.)

Having visited Br. [Adam Smith] during his illness, [on the 18th, and again on the 25th of May last,] and being personally acquainted with [Dr. Fitch] as a man of honor and veracity, I have no doubt the above statements are correct, and that Br. [Smith] is entitled to benefits for [three] weeks, so far as disability to labor constitutes such claim.

Fraternally, in F., L., and T., [James Logan,] N. G.

[Seal of Monterey Lodge.]

Attest: [R. Weidman,] Secretary.

N. B.—Application for benefits to an Encampment is in the same form, only changing address, &c. Of course, if the By-Laws of the body applied to, requires other or different proof from that given in form above, or if the case itself requires other certificates, the applicant will make the requisite changes.

No. 7.—*Application for Admission by Card.*

[Fort Plain, Nov. 10th, 1851.]

To the N. G., V. G., Officers and Brethren of [Montgomery] Lodge, No. [164,] I. O. O. F. of [Northern New York.]

Brethren:—Herewith I present my Card of Withdrawal from [Salome] Lodge, No. [105,] I. O. O. F. of [Pa.,] and respectfully ask to be admitted a member of your Lodge by deposite of the same.

Fraternally yours, in F., L., and T., [A. B. GROSH.]
Presented and recommended by [L. FOX.]
Referred to [3 brethren.]

[S. KELLER,] Secretary *pro tem.*

N. B.—The application for admission by deposite of Card or Initiation into an Encampment is the same, except the necessary change of address, and name of the body addressed.

No. 8.—*Dispensation to confer Degrees.*

I, Jonas Wright, D. D. G. Master for the District of Montgomery in the State of New York, do hereby authorize and empower Montgomery Lodge No. 164, of this jurisdiction, to confer the five degrees of the Order on Aaron Bell, a member of said Lodge, dispensing with any further time requisite to qualify him for receiving the same, such being the request of said Lodge, which has paid for this dispensation.

In witness whereof I have hereunto set my seal of office, this 12th day of July, 1852.

[L. S.] JONAS WRIGHT.

No. 9.—*Petition for a Warrant of a Subordinate Lodge.*

To the Grand Sire, Officers, and Members of the Grand Lodge of the United States.

The Petition of the undersigned, holding withdrawal Cards from Lodges legally recognized by your R. W. Body, respectfully represents, that it would be consistent with the advantage of the Order, to establish a Subordinate Lodge, to be located at
in the State of

Wherefore your Petitioners pray, that a Warrant may duly issue in pursuance of the Laws of your R. W. Body.

Dated at this day of

No. 10.—*Petition for a Warrant of a Subordinate Encampment.*

To the Grand Sire, Officers, and Members of the Grand Lodge of the United States.

The Petition of the undersigned Patriarchs, holding withdrawal Cards, from legal Encampments, (or instructed in the

Encampment Degrees, under commission of the Grand Sire,) respectfully represents, that it would be consistent with the advantage of the Order, to establish a Subordinate Encampment, to be located at in the State of

Wherefore, your Petitioners pray that a Warrant may duly issue in pursuance of the Laws of the R. W. Body.

Dated at this day of

No. 11.—*Visiting Card.*

FRIENDSHIP, LOVE, AND TRUTH.

INDEPENDENT ORDER OF ODD-FELLOWS.

To all whom it may concern:

This certifies, that whose name is written on the margin of this card, in his own proper handwriting, is a member in good standing of No. held at and working under a Charter duly granted by authority of the Right Worthy Grand of the State of We therefore recommend him to your Friendship and Protection, and admission into all regular of Odd-Fellows, for the space of from the date, and no longer.

In witness whereof, we have subscribed our names and affixed the Seal of our this day of in the year of our Lord one thousand eight hundred and

[SEAL.]

No. 12.—*Withdrawal Card.*

FRIENDSHIP, LOVE, AND TRUTH.

INDEPENDENT ORDER OF ODD-FELLOWS.

To all whom it may concern:

This certifies, that our well-beloved Brother whose signature, written by himself, is properly situated on the margin of this card, was regularly admitted a Member of our by on the day of 18 and has paid all demands against him up to this day, and is under no charge whatever. We therefore recommend him to your Friendship and Protection, and admission into any regular of Odd-Fellows, to which he may apply within one year from the date hereof.

This Card is granted by No. which was duly instituted at on the day of 18 by authority of the Right Worthy Grand of the State of

In witness whereof, we subscribe hereto our hands, and affix the Seal of our this day of in the year of our Lord One Thousand Eight Hundred and

[SEAL.]

No. 13.—*Form of Card presented to Wife or Widow of an Odd-Fellow.*

FRIENDSHIP, LOVE, AND TRUTH.

INDEPENDENT ORDER OF ODD-FELLOWS.

To all to whom these presents shall come:—Greeting:

This certifies, that whose name is endorsed on the margin of this Card, in her own proper handwriting, is the [wife] of our well beloved Brother who (is) a member of Lodge No. held at and working under authority of a Charter duly granted by authority of the Right Worthy Grand Lodge of the We therefore recommend her to your Friendship and Protection wherever she may be, throughout the world, for the space of and no longer.

In witness whereof, we have subscribed our names and affixed the Seal of our Lodge, this day of in the year

———— N. G.
———— V. G.

———— Secretary.

No. 14.—*Certificate of Past Noble Grand.*

To the Right Worthy Grand Lodge of the State of [Pennsylvania,] I. O. O. F.

Lodge, No. —.

This is to Certify, that Bro. Past Grand is a member in good standing in this Lodge, that he has been duly elected to, and has served in the office of Noble Grand, for one Elective Term next ensuing his election; discharging the duties of his office in a satisfactory manner; that he has received the First, Second, Third, Fourth, and Fifth Degrees, and that he is entitled to membership in the Grand Lodge of [Pennsylvania:] we therefore respectfully request that he may be acknowledged accordingly.

Witness our hands and the Seal of the Lodge, at in the State of [Pennsylvania,] this day of A. D. 18

[SEAL.]

———— N. G.

———— Secretary.

No. 15.—*Representative's Certificate to Grand Lodge.*

To the Right Worthy Grand Lodge of [Pennsylvania,] I. O. O. F.:

Sir and Brother:—This is to Certify, that P. G. has

been duly elected the Representative of this Lodge, in your body, to serve until the [first] day of [July,] 18 .

In witness whereof, we have hereunto set our hands, and affixed the Seal of Lodge, No. this day of 18

[SEAL.]

——————— N. G.

——— ——— Secretary.

N. B.—The form is similar for a P. C. P. to the Grand Encampment.





THE ODD-FELLOWS MANUAL

DATE DUE

DEC 2 1987
DEC 18 1987
APR 16 1988
AUG 30 1988
JAN 19 1989
JUN 09 1989
APR 11 1989
19 19
NOV 19 1991
DEC 02 19
MAR 08 1994
MAR 11 1994
APR 21 1994
APR 13 1994
OCT 0 1
SEP 2 19
8/9/02
JUL 31 2002

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